Hannah Hook

The New Practice of Piety;

OR, THE

Devout Christian's COMPANION.

BEING A

Compleat Manual of Devotions,

FITTED FOR

Most of the Concerns of Human Life:

Collected from the Writings of

Abp. SHARP,	Bp. KENN,
Bp. ANDREWS,	Dr. HORNECK,
Bp. TAYLOR,	Dr. STANHOPE,
Bp. FLEETWOOD,	Dr. HICKS.

With other eminent Divines of the Church of *England.*

Psalm. 65. 2. *O Thou that hearest Prayer, unto Thee shall all Flesh come.*

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TO THE READER.

AS 'tis not to be queſtion'd, but that the AUTHORS Names concern'd in the following Sheets, are a ſufficient Recommendation of their Excellency and Uſe, ſo to make a long Harangue in Praiſe thereof, muſt be altogether needleſs.

An extraordinary Care has been taken, to reduce this Manual into a more regular Method than has hitherto appear'd in any of our Devotional Treatiſes; and likewiſe, that it ſhould not be wanting in any thing Material or Neceſſary; nor contain any Thing

improperly inſerted, on Purpoſe to ſwell a Volume: But that all Perſons may find ſuch ſuitable Prayers as are Occaſionally required by them, in their reſpective Circumſtances.

It's thought neceſſary to intimate, That if any Perſons be curious to compare theſe Devotions with the Authors from whence they are taken, tho' they don't always perceive them to be Lineal Tranſcripts, yet with a careful Peruſal, they will find the Expreſſions and Thoughts all along, to be the Genuine Performances of the Perſons to whom they are aſcrib'd.

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The

THE New Practice OF PIETY, &c.

Of the Neceſſity of PRAYER *by Arch-Biſhop* Sharp.

OUR whole Duty is made up of *Three Things*; That a Man live *ſoberly* with reſpect to himſelf; *righteouſly* with reſpect to his Neighbour; and *piouſly* with reſpect to God. Suppoſing now, that a Man take care of the *two* former, that is, of doing his Duty to himſelf and his Neighbour, (which yet I be-

lieve never any Man did, that made no Conſcience of neglecting his *Prayer*:) But ſuppoſe a Man could ſatisfie himſelf as to theſe Two Points of his Duty; yet if he make no Conſcience of the *Third*, that is, of *Piety* towards God (as no Man can make Conſcience of that, who makes it no Matter of Conſcience, whether he ſays his Prayers or no) in what Senſe or Notion can this Man be ſaid to have done his Duty or to lead a vertuous Life? Certainly in no Senſe at all. For as to one *Third* Part of his Duty (which is, indeed as conſiderable, at leaſt, if not more, than either of the other) he is a notorious Tranſgreſſor. And tho' he be not *unjuſt*, tho' he be not *debauched*, yet wanting *Piety* towards God, he is *Impious*; And that will as certainly damn him, as either of the other. Either therefore one of theſe Two Things muſt be made appear, that is to ſay, that there may be *Vertue*, ſuch *Vertue* as will recommend us to God without *Piety*; or that there may be *Piety* without ever *Praying*, or Worſhipping God; (neither of which I believe will be eaſily affirmed;) or it will follow, That where there is no *Praying*, there is no *Vertue*, and conſequently no *Salvation*.

But beſides; We all know there is no Poſſibility of living a Holy and Vertuous Life, ſuch a Life as our *Religion* requires of

of us, and which alone will ſtand us in ſtead in the Day of Judgment) without the Grace of God, and the Aſſiſtances of his Holy Spirit. And we all know likewiſe, that theſe are no way to be come by, but by earneſt, and affectionate, and conſtant *Prayer*. How therefore is it poſſible, that any Man, who is not very ſerious and frequent in the Exerciſe of Devotion, ſhould ever be able to live a Holy Life? He may, indeed, by his own Study, and for his own Intereſt, poſſeſs himſelf of ſuch good Qualities as may make a fair Shew in the World, and recommend him to all about him: But the inward Principle of Goodneſs and Holineſs he cannot have; becauſe he doth not practice the Means of obtaining the *Grace* and *Spirit* of God, by which alone that Principle is to be wrought in him.

But, Let a Man at preſent be in a good State of Soul, yet it is impoſſible to preſerve himſelf in that State, without the conſtant Exerciſe of Devotion. If a Man once begin to neglect his Prayers, or to grow more dull or remiſs in them, or more averſe to them, it is a certain Argument, that he is in a declining Condition, as to Vertue and Goodneſs. And as that *Neglect*, or that *Dulneſs*, or that *Averſion* increaſes, in the ſame degree doth the Goodneſs of his Condition abate alſo. And when once

it is come to that paſs with him, that the Flame of Devotion is quite extinguiſhed in his Heart; ſo that he can live, and enjoy himſelf without any Converſe or Intercourſe with God in Prayer; He may from that Period, date the Loſs of his Spiritual Life. He is reduc'd to the State of a *ſenſual*, *natural* Man; *Alive* to the World, and to his Luſts, but perfectly *dead* to God.

The plain *Engliſh* is, *Prayer* and *Devotion* is as neceſſary a Means to preſerve the Union between the Soul and God, in which our *Spiritual* Life conſiſts, as Meat and Drink is, to preſerve the Union between our Souls and Bodies, in which our *Natural* Life conſiſts. And we may every whit as reaſonably expect to keep our *Bodies* alive, without the conſtant and daily uſe of Eating and Drinking; as we can expect to keep our *Souls* alive to God, without the conſtant and daily Exerciſe of Devotion.

This may to ſome appear ſtrange Doctrine: But I do believe, I may appeal to Experience for the Truth of it. Nay, I dare put the Queſtion to any one, that ever took any ſerious Care of his Soul, and ſincerely endeavour'd to live vertuouſly, and to pleaſe God, whether he hath not found the Matter to be ſo as I have repreſented.

Have not ſuch always found, that ſo long as they kept up the Fervour and Vigour of their Devotion, ſo long as they were

were conſtant and diligent in their Prayers, and other Holy Exerciſes; ſo long nothing could hurt them. So long they have always maintain'd their *Poſt*, and rather grown better than worſe. And tho' they have been ſometimes foully overtaken by ſome Sin that they have reſolved againſt, yet that Relapſe hath done them no Miſchief. Their *continuance* in their *Prayers*, hath been an Antidote againſt the Malignity of the *Sin*; and they have preſently weather'd it out, and ſuffer'd no ill Conſequence by it; but it has rather made them more watchful over themſelves, and more careful of their Actions afterward.

But, on the other ſide, have they not always found, that when once they began to abate of the Fervour of their Devotions; when once they began to *pray ſeldomer*, or with more Coldneſs and Indifference; they then began to live more looſly & careleſly; to be more dull and ſluggiſh towards every good Work? Till, perhaps, by degrees, the true Senſe of God and Religion, hath been in a great meaſure worn off from their Spirits, and they in a manner have returned to a worldly and ſenſual Life. Nay, have they not often found, that when it has been their Misfortune to break looſe from their Duty, and ſink for ſome Time into a State of Careleſneſs and Forgetfulneſs of God, and of their own Vows and Reſolutions,

(as it hath ſometimes happened to very good Men:) I ſay, Have they not often found, that this their going backwards in Goodneſs, was occaſioned purely and ſolely, by the Intermiſſion of their Devotions? That there was no viſible Reaſon, or Account to be given of this their Fall; but only, that through Sluggiſhneſs, or ſome other Cauſe, they have neglected to pray to God ſo earneſtly and ſo frequently as they uſed to do? I am confident, a great many can ſay this out of their own Experience: So that it concerns every Man, that is at preſent in a good Diſpoſition of Mind, and hath good Hopes towards God; it concerns him, as he loves his Soul; as he would not loſe all the Fruits of his paſt Labours and Endeavours in the Service of God; by all Means poſſible to keep his Heart in a devout Frame: And whatever comes of it, not to grow cold or languid in his Prayers; or to omit or diſuſe them, either in Publick or Private, upon any Pretence whatſoever.

There is this farther to be ſaid for the Encouragement of all ſorts of Perſons, to perſevere in the Practice of this Duty; namely, That whoever makes Conſcience of ſaying his *Prayers* frequently and heartily, and continues ſo to do, though he be not *good* at preſent, yet it is impoſſible for him long to continue *bad*. He will at laſt certainly get the Victory over all his Luſts,

and

and evil Habits, and attain to the Favour of God, and the Salvation of his own Soul. This neceſſarily follows from what has been ſaid. A Courſe of *Prayer*, and a Courſe of *Sin*, cannot ſubſiſt together; one will neceſſarily deſtroy the other. *Praying* will either make a Man leave *Sinning* (as a pious Man of our own uſed to ſay,) or *Sinning* will make a Man leave *Praying*. But this is to be underſtood of *Prayer*, that is put up to God with great Serioufneſs, and Heartineſs, and out of a Senſe of Duty and Conſcience. For as for thoſe *formal* Prayers, that are made out of *Cuſtom*, or upon the account of *Education*, or for the ſerving ſome Worldly Ends of *Intereſt* or *Reputation*, or the like; God reſpects them no more than the impertinent Tattle of Fools.

All thoſe of us, therefore, that mean and deſign to be *good*, though they are not ſo already; let us above all Things, take care to mind our Prayers; let us *pray* to God in *private*; let us *pray* to God with our *Families*; and let us join, as oft as we can with the *Prayers* of the *publick* Aſſemblies. This I am ſure is the beſt Method we can take for the reforming our Lives, and for the growing in all Vertue and Goodneſs. And the more we practice it, the better we ſhall like it. And if we perſevere therein, we ſhall find the Comfort of it, both in the *Grace* and *Aſſiſtance* we ſhall receive from

the Holy Spirit, for the vanquiſhing all our Luſts and Corruptions; and in the *Bleſſings* we ſhall procure from God, both to our *Selves* and *Families*, and all our *Affairs* and *Concernments*; and laſtly, in the *Everlaſting Salvation* of our Souls in the Day of the Lord Jeſus.

MEDITA-

MEDITATIONS AND PRAYERS

For every DAY in the WEEK.

SUNDAY MORNING.

The Meditation.

THis Day we obſerve in memory of our Saviour's reſurrection, and we ſhould diſtinguiſh it by our devotions and religious duties, as much as it is diſtinguiſh'd by the bleſſings we thereon commemorate. Let us dedicate one day in the week at leaſt to his ſervice, to whom we owe all the days of our life: a ſervice ſweet and eaſy in it ſelf, and infinitely rich in its eternal rewards. Take heed that you do not turn your back on the holy table, when the heavenly ban-

quet

quet is prepar'd: for he cannot keep the Lord's day, as he ought, who rejects any opportunity of communicating with him in the moſt ſolemn act of his public worſhip.

It is not he, who prays oftneſt, or comes moſt frequently to the altar, that is the moſt holy and ſanctified perſon: but he, who is moſt like to God, and abounds moſt with the fruits of the Spirit. To go to Church, pray, hear ſermons, and receive the holy Sacrament, and at the ſame time to live wilfully in any known iniquity, is to endeavour to impoſe on God, and to betray our own Souls. He, who pretends to the perfection of true piety, without the uſe of thoſe means of grace is preſumptuous and ignorant: and he, who places all religion in ſuch performances, is weak and fooliſh.

If we be riſen with Chriſt, let us ſeek the things that are above: for why ſhould our hearts ſtill dwell upon earth, ſince the treaſure of our hearts is returned to heaven? *There remaineth a* Sabbath *unto the people of God*, in which the juſt ſhall reſt from their labours: when all grief, ſorrow, and ſighing ſhall fly away, and *God ſhall be all in all.*

Let not Mammon impoſe neceſſities upon thee, nor any ſecular intereſt invade the right of heaven, but let a publick, ſerious, yet unaffected piety, and all the uſeful offices of friendſhip, charity, and religion, attend

tend and crown it, and be never aſhamed thus to confeſs thy Lord before men. Let thy prayers and deſires be, ſo to paſs thro' things temporal, as finally not to loſe the things eternal.

A Prayer for SUNDAY *Morning.*

Dr. Inett.

O Almighty God, who haſt commanded every thing which hath breath to praiſe thee, and made this day holy to thy ſelf, that we may adore and magnify thy glorious name, by whoſe power all things were made, and for whoſe pleaſure they were created; let thy Name be glorious throughout the world; let thy power and the mightineſs of thy Kingdom be known unto men, and teach them to ſpeak good of thee in all places of thy Dominion; but in a more eſpecial manner teach them whom thou haſt redeemed to thank thee for that mercy which on this Day laid the foundation of the world, and that goodneſs which has begotten in us a lively hope through the reſurrection of thy Son from the dead.

O do

O do thou that broughteſt back from the dead the great Shepherd and Biſhop of our ſouls, raiſe us all from the death of ſin, and teach all that cry, *Lord, Lord,* to do *the Will of their Father which is in Heaven.* In mercy look upon me thy ſervant here before thee, to offer unto thee my thanks and praiſe for all thy mercies from day to day vouchſafed unto me, for the mercies of the night paſt, and bringing me again into thy preſence: In thy mercies pardon my follies and forgive my ſins, and teach me to reſt this day according to thy commandment: Touch my heart with fire from thy Altar, kindle in it the moſt ſincere and ardent deſires of thy Love and Glory: Create in me a good and honeſt heart, and let thy Word bring forth *an hundredfold,* let it fall upon *good ground,* and do thou make it powerful to the ſalvation of my ſoul.

Fix my Affections on things above, that my heart may not wander when I come into thy Sanctuary, that a deſire of the World may not withdraw my Thoughts from thy ſervice, nor the Devil ſteal away the Word from my heart,

heart. Let thy Law this day be my Guide, thy Power my Defence, and thy Spirit lead me in all my Ways, that this may fit me for an everlasting Rest, thro' the Merits of thy Son Jesus Christ our Lord. *Amen.*

Our Father, &c.

SUNDAY EVENING.

The Meditation.

THere is nothing, that so much strengthneth our Faith and Trust in God, and so effectually keepeth up Innocence and Pureness of Heart, as continually to read and meditate on God's Word. The Holy Ghost is certainly the best Preacher in the World, and the Words of Scripture the best Sermons.

It is no Reflection upon us, if we do not understand the Principles of Philosophy, nor the Problems of the Mathematicians, when we make neither of those Studies our Profession: But when we profess our selves Christians, not to know the Will of our Lord and Master Jesus Christ, is an unpardonable Neglect.

How

How can we *contend earneſtly for the Faith once deliver'd to the Saints*; if we do not carefully ſtudy the Scriptures, to learn, what that Faith is; and what thoſe Reaſons are which oblige us to contend for it?

If you would read the Scriptures, and profit by that reading, you muſt do it with a ſubmiſſive and humble Diſpoſition of Mind; and account it a greater Excellence to believe what God hath ſaid, than to affect the Reputation of Learning by Singularity of Opinion, or by a bold Attempt to bring down the Myſteries of Faith to our finite, imperfect Comprehenſion.

Natural Light acknowledges the Divine Nature to be incomprehenſible: We have no Reaſon to reject any Doctrine, which God reveals, though ever ſo myſterious and incomprehenſible to our finite Underſtandings. It is ſufficient that the Myſteries of our holy Faith may be prov'd by the Teſtimonies of the divinely inſpired Writings; and that the Catholick Church has ever believ'd them in the Senſe we underſtand them: They, who are remov'd from this Foundation, are always liable to be expos'd to dangerous Errors & damnable Hereſies.

What is a Man the better for entering into the ſublime Myſteries of the Trinity, and being able to diſpute nicely on that adorable Union, if he wants thoſe Vertues and Graces, without which he muſt needs

lie

lie under the Diſpleaſure of the Trinity. Chriſt has given us his Goſpel, not for the Subject of Talk & Diſpute, but for the Rule of Life and Practice; and has annex'd to it his Promiſes, not as Rewards of Idleneſs, but only of active Service and Obedience.

Though you had all the Bible faithfully treaſur'd up in your Memory, and a perfect Comprehenſion of all the either Divine or Moral Philoſophy in the World; to what Purpoſe ſerves this mighty Stock of Rules, if not drawn into Uſe by Charity, and ſeconded by Divine Grace?

A Prayer for SUNDAY *Evening.*

Dr Brett.

O Lord moſt high, who dwelleſt not in Temples made with Hands, yet vouchſafeſt to admit poor Mortals into the Houſe where thou haſt placed thy Name, to approach before thee in thy Courts, to be ſatisfied with the Goodneſs of thy Houſe, and to worſhip at thy Footſtool; look down from Heaven, O Lord, and behold from the Habitation of thy Holineſs and thy Glory thy unworthy Servant here before thee; hearken unto my Voice my King and my God, that pro-

proſtrate my ſelf to call unto thee, and offer my Sacrifice of Thankſgiving for the Opportunities thou haſt vouchſafed me to ſeek thy Face, to pay my Vows in the Preſence of thy People, and to come into the Courts of thy Houſe. In Mercy pardon my Wandrings and Imperfections, and forgive the Sins of my holy Things. Cover all the Miſdeeds of this Day, remove them as far from me as the Eaſt is from the Weſt, and the North from the South. Give me, O Lord, a ſober Mind and a ſtedfaſt Judgment, that I may hold faſt that which is good, and not be toſſed about with every Wind of Doctrine.

O thou that art a Saviour of all them that believe! Lord, help my Unbelief, and then bleſs me among thoſe that have not ſeen, and yet believe. Let thy Word never be unfruitful, but teach me to make much of thy Law, to be a Doer of thy Will, and not a Hearer only, deceiving my own Soul. O thou that giveſt Seed to the Sower, do thou give the Encreaſe; and becauſe it is thy Will that it ſhould be powerful to the Salvation of Souls, O be it unto thy Ser-

Servant according to thy Will. Lord, be merciful unto all that are thine; accept my Supplication for all that ſtand in need of thy Help: Do good unto all Men, eſpecially to thoſe that are of the Houſhold of Faith: Receive me this Night into thy Care and Protection.

O thou that neither ſlumbereſt nor ſleepeſt, do thou watch over me for Good; blaſt the Malice and Deſigns of the Devil and wicked Men, and raiſe me again in Health and Strength to praiſe and adore thy holy Name; all which I humbly beg for Jeſus Chriſt his Sake, my bleſſed Saviour and Redeemer. *Amen.*

Our Father, &c.

A PRAYER for any Time of the LORD's Day.

Idem.

O Almighty God, who art able to do whatſoever ſeemeth good unto thee, and diſpoſeſt the Hearts of Men as ſeemeth moſt agreeable to thy own Will: Give me a due Senſe of my Failures and Infirmities, make me ſen-

ſible that in thee I live, and move, and have my Being, and without thee can do nothing but ſin againſt thee, that in all my Wants I may have Recourſe to thy Pity and Goodneſs, and for all that I enjoy may magnify and adore thy Bounty. Give me a lively Senſe of all thoſe great and invaluable Bleſſings which as a Creator, and a common Father of Mankind, thou haſt vouchſafed to the World. And that I may never fail of a publick Tribute of Adoration and Praiſe, let me take Pleaſure in going to the Houſe of my God, that by hearing I may know, and by thy Grace may be enabled to do thy Will, and not deceive my Soul by being a Hearer only; that all thy Ordinances may be uſeful, and every Return of this Day may make me fitter for the glorious Appearance of thy Son in the Day of our Lord Jeſus Chriſt. *Amen.*

Father, &c.

MONDAY

MONDAY MORNING.

The Meditation.

Dr. Inett.

SUCH is our Eagerneſs in the Purſuit of Worldly Bleſſings, that our Devotions make but a ſhort Parentheſis in our Time and Buſineſs, and we are reſtleſs and uneaſy till we fly back to the Service of our Mammon; thus he that gives us our Being and our Time is ſtinted to a Day; nay, how oft is it that our greedy Deſires aſſault him in his Sanctuary, intrench upon his Right, and our Worldly Thoughts obſerve no Day of Reſt? But when we can take ſo much Courage as to divide betwixt God and Mammon, and notwithſtanding the Importunities of the World, yield one Day back to our great Creator, yet then with what Greedineſs do we return to our wonted Drudgery in the Service of the World, and grudge and think we are injur'd, if a ſingle Quarter be ſpent upon a Prayer; and our Devotion is thought rude if it ask a few Minutes from the importunate World.

Wretched Mortals that we are! How happy might we be, did we believe we ſerved our ſelves, by ſerving of our God,

and by the ſame Methods carry on our Temporal & Eternal Intereſt; that Prayer proſpers our Buſineſs, and that of the Cloſet helps Diſpatch in all other Affairs: Let the Chriſtian therefore here begin the Management of thoſe Concerns for which Heaven has allotted ſo liberal a Portion of his Time; let him not jump from the Service of the preceding Day into a Deluge of Cares, till he has firſt importuned the Conduct and the Patronage of Heaven; but guarded by the Hand of Providence, he may then chearfully return to his Worldly Employments, and hope for Succeſs and Bleſſings to crown his Labour and Cares.

A Prayer for Monday *Morning.*

Dr. Scott & Mr. Kettlewell.

O God, who art my Hope and Strength, upon whoſe Aid and Aſſiſtance I depend, look down, I beſeech thee, upon a poor helpleſs Creature who am going forth into a buſy World, that is full of Snares and Temptations. I bleſs thee, for that after all my wilful Refuſals of thy Grace, thou ſtill haſt Patience with me, and haſt added this one Day more to thoſe I have miſpent

miſpent already, that I may finiſh the Work thou haſt ſet me to do, and renew and perfect my Repentance. Pardon, good Lord, all my former Sins, and all my Abuſes of thy Forbearance, for which I am now ſorry at the Heart; and give me Grace to lead a more holy Life, and to be more careful in improving all future Opportunities.

Make thyſelf alway preſent to my Mind, and let thy Love and Fear rule in my Soul, in all thoſe Places and Companies, where my Occaſions ſhall lead me this Day: Keep me chaſte in all my Thoughts, temperate in all my Enjoyments, humble in all my Opinions of my ſelf, charitable in all my Speeches of others, meek and peaceable under all Provocations, ſincere and faithful in all my Profeſſions, and ſo juſt and upright in all my Dealings, that no Neceſſity may force, nor Opportunity in any kind allure me, to defraud my Neighbour. When thou beſtoweſt good on others, let me not envy but rejoyce in it; and when thou addeſt any to my ſelf, let me acknowledge thy Mercy, and humbly thank thee for it. Afford

me convenient Supplies in all my reaſonable Neceſſities, and protect me againſt the Approach of all Dangers. Make me diligent in my Buſineſs, and give ſuch Succeſs to my honeſt Endeavours, as thou ſeeſt moſt expedient for me; and teach me contentedly to ſubmit, and not to repine at any thing that happens to me by the Allotment of thy wiſe Providence. In all my Paſſage thro' this World, and my manifold Concerns therein, ſuffer not my Heart to be too ſet upon it; but always fix my Eye upon the bleſſed Hope of everlaſting Life, that I may make all the things of this World miniſter unto it, and be careful, above all things, to fit my Soul for that pure and perfect Bliſs, which thou haſt prepar'd for them, who love and fear thee, in the Glories of thy Kingdom. Bleſs our Relations, Friends, and Benefactors; pardon and convert our Enemies, and bring us all to thine everlaſting Glory, through Jeſus Chriſt our Lord. *Amen.*

Our Father, &c.

Monday Evening.

The Meditation.

OUR whole Salvation consists in two Principles; The one is in our being sensible of God, and the other in our moving toward him; the first proceeds from Faith, the other comes of Charity and other Vertues. O what a happy thing it is to follow the Example of the good Centurion, by having such elevated Thoughts of the Divinity, and to know nothing of God but what he is. To behold our heavenly Father, within this great Family of the World, who effects all things by his single Word, creates by his Power, governs by his Counsel, and orders by his Goodness this great Universality of all things. The most insensible Creatures have Ears to hear him. Fevers and Tempests are part of that running Camp, which marcheth under his Standard: They advance and retire themselves under the Shadow of his Command: he only hath Power to give Measures to the Heavens, Bounds to the Sea; to joyn the East and West together in an Instant, and to be in all Places where his Pleasure is understood.

O how goodly a thing it is to go unto him like this great Captain! To go, ſaid I? Nay, rather to fly as he doth, by the two Wings of Charity and Humility. His Charity made him have a tender Care of his poor Servant, and to eſteem his Health more dear, than great Men do the rareſt Pieces in their Cabinets. He doth not truſt his Servants, but takes the Charge upon himſelf; making himſelf (by the Power of Love) a Servant to him, who by Birth was made ſubject to his Command. What can be ſaid of ſo many Maſters and Miſtreſſes, now adays, who live always Slaves to their Paſſions? having no Care at all of the Salvation, Health, or Neceſſities of their Servants, as if they were nothing elſe but the Scum of the World. They make great uſe of their Labours and Service (which is juſt,) but neglect their Bodies, and kill their Souls by the Infection of their wicked Examples. Mark the Humility of this Soldier, who doth not think his Houſe worthy to be enlightned by one ſole Glympſe of our Bleſſed Saviour's Preſence. By the Words of St. *Auguſtin* we may ſay, he made himſelf worthy by believing and declaring himſelf ſo unworthy; yea, worthy that our Saviour ſhould enter not only into his Houſe, but into his very Soul. And upon the Matter he could not have ſpoken with ſo much Faith and Humility,

mility, if he had not firſt enclos'd (in his Heart) whom he durſt not receive into his Houſe.

The Gentiles come near unto God, and the Jews go from him; to teach us, that ordinarily the moſt oblig'd Perſons are moſt ungrateful; and diſeſteem their Benefactors for no other Reaſon, but becauſe they receive Benefits Daily from them. If you ſpeak courteouſly to them, they anſwer churliſhly; and in the ſame Proportion wherein you are good, you make them wicked; therefore we muſt be careful that we be not ſo toward God. Many are diſtaſted with Devotion, as the *Iſraelites* were with Manna: All which is good, doth diſpleaſe them becauſe it is ordinary: And you ſhall find ſome who (like naughty Grounds) caſt up Thorns where Roſes are planted. But we have great Reaſon to fear, that nothing but Hell-fire is capable to puniſh thoſe who deſpiſe the Graces of God, and eſteem that which comes from him as a thing of no Value.

A Prayer for Monday *Evening.*

Mr. Kettlewell.

O Moſt gracious God, who daily multiplieſt upon us thy Mercies, notwithſtanding we every Day renew our

our Provocations; accept, I beſeech thee, my moſt humble and hearty Thanks for thine unſpeakable Kindneſs to me thine unworthy Servant. Bleſſed be thy Goodneſs, which haſt this Day ſupply'd me with Food and Neceſſaries, and preſerv'd me in Health, the chief of all outward Enjoyments; and hath proſper'd me in all my ways, and rais'd up Friends to be a Comfort to me. Adored be thy Love and Patience, for the Aſſiſtance of thy Spirit in the Duties of this Day; and for not cutting me off in any Act of thoſe Sins I have this Day committed, particularly my, *&c.* (*Here confeſs the particular Sins you have been guilty of.*) Grant me a due Senſe of theſe endearing Benefits, and earneſt and hearty Sorrow for having offended ſo gracious a God, to whoſe free Mercy and Bounty I ſtand indebted for all I have, or hope to enjoy. Remember not againſt me my paſt Iniquities, by which I have diſhonour'd my Chriſtian Profeſſion, the Breaches of my Baptiſmal Vows, by, *&c.* but mercifully forgive and heal me, and let thy Grace and the bleſſed Influences of thy holy

Spirit

Spirit defend me againſt all Temptations for the time to come. My full Purpoſe is to endeavour after a thorough Amendment of my ways, and thou haſt promis'd to aſſiſt me therein; O let thine Arm be my Almighty Aid, ſo ſhall I daily increaſe in Righteouſneſs and Holineſs.

Keep me under the Defence and Care of thy good Providence this Night; make my Sleep ſafe and refreſhing; fit me for my great Change, that it may not ſurprize me unawares; but that having led a holy Life, I may be happy in my Death, and have Comfort and a well-grounded Hope in thee.

Give all Men Grace to repent of all their Sins, and to become thy faithful Servants. Let all Chriſtians live up to the Laws of that Religion which they profeſs. Bleſs theſe Kingdoms wherein we live; ſave and defend thy Church from Schiſm and Hereſy, and the King from Treaſons and Conſpiracies; give to the rich a proſperous Temperance and Charity, to the poor and needy Patience and Content. Preſerve our Friends and Relations in their Souls and Bodies;

Bodies; forgive our Enemies, and make them kindly affected toward us. Hear theſe my Prayers, O merciful Father, for the ſake of thy Son our Advocate and only Saviour Jeſus Chriſt. *Amen.*

Our Father, &c.

TUESDAY MORNING.

The Meditation.

Bp. Taylor.

WAtch and pray, leſt your Time paſs without Profit, or Fruit. But devout Diſcourſes do greatly further our ſpiritual Progreſs, if Perſons of one Mind and Spirit be gathered together in God. We ſhould enjoy more Peace if we did not buſy our ſelves with the Words and Deeds of other Men, which appertain not to our Charge. He that eſteems his Progreſs in Religion to conſiſt in exterior Obſervances, his Devotion will quickly be at an end: But to free your ſelves of Paſſions, is to lay the Axe to the Root of the Tree; and the true way of Peace.

It is good that we *ſometimes* be contradicted and ill thought of; and that we

always

always bear it well, even when we deſerve to be well ſpoken of. Perfect Peace and Security cannot be had in the World. All Saints have profited by Tribulations: And they that could not bear Temptations became Reprobates and fell from God. Think not all is well within when all is well without; or that thy being pleas'd is a Sign that God is pleas'd: But ſuſpect every thing that is proſperous, unleſs it promotes Piety, Charity, and Humility.

Do no Evil for no Intereſt, and to pleaſe no Man; for no Friendſhip, and for no Fear. God regards not how much we do; but from how much it proceeds. He does much that loves much. Patiently ſuffer that from others, which thou canſt not mend in them, until God pleaſe to do it for thee: And remember that thou mend thy ſelf, ſince thou art ſo willing others ſhould not offend in any thing. Every Man's Virtue is beſt ſeen in Adverſity and Temptation.

A Prayer for Tueſday *Morning.*

Idem,

O Almighty God, Father of our Lord *Jeſus Chriſt*, the God of Mercy and Comfort; with Reverence and Fear, with humble Confidence and ſtrong Deſires, I approach to the Throne

of

of Grace, begging of thee Mercy and Protection, Pardon and Salvation. O my God, I am a Sinner, but *ſorrowful* and *repenting*: Thou art juſtly offended at me, but yet thou art my *Lord*, and my *Father*, *merciful and gracious*. Be pleas'd to blot out all my Sins out of thy Remembrance, and heal my Soul, that I may never any more ſin againſt thee. Lord, open my Eyes, that I may ſee my own Infirmities, and watch againſt them; and my own Follies, that I may amend them; And be pleas'd to give me perfect Underſtanding in the way of Godlineſs, that I may walk in it all the Days of my Pilgrimage. Give me a Spirit diligent in the Works of my Calling, chearful and zealous in Religion, fervent and frequent in my Prayers, charitable and uſeful in my Converſation. Give me a healthful and chaſte Body, a pure and an holy Soul, a ſanctified and an humble Spirit; and let my Body, and Soul, and Spirit be preſerved unblameable, to the coming of the Lord *Jeſus*.

Bleſſed be thy Name, O God, and bleſſed be thy Mercies, who haſt preſerved

ſerved me this Night from Sin and Sorrow; from ſad Chances, and a violent Death; from the Malice of the Devil, and the evil Effects of my own corrupted Nature and Infirmity. The Outgoings of the Morning and Evening ſhall praiſe thee; and thy Servants ſhall rejoyce in giving thee Praiſe for the Operation of thy Hands. Let thy Providence and Care watch over me this Day, and all my whole Life; that I may never ſin againſt thee by *Idleneſs* or *Folly*, by *evil Company* or *private Sins*, by Word or Deed, by Thought or Deſire. And let the Employment of the Day leave no Sorrow, or the Reſemblance of an evil Conſcience at Night; but let it be holy and profitable, bleſſed and always innocent; that when the Days of my ſhort Abode are done, and the Shadow is departed, I may die in thy Fear and Favour, and reſt in an holy Hope, and at laſt return to the Joys of a bleſſed Reſurrection, through *Jeſus Chriſt*: In whoſe Name, and in whoſe Words, in behalf of my ſelf, and all my Friends, and all thy Servants, I humbly and heartily pray, *Our Father*, &c.

TUESDAY EVENING.

The Meditation.

By Fleetwood.

PRayer is a Dart that flies to Heaven, but 'tis Devotion only gives it ſtrength and Wings. Prayer is a Sacrifice, the Calves of the Lips, and offering of the Heart. One ſhould not willingly preſent to God the common Victims, without Choice and without Preparation: The Paſcal Lamb was ſeparated from the reſt of the Flock four Days before it was ſacrificed. Offer not then to God your Prayers cold and impure, but ſeparate theſe worldly Vanities, and from the Croud of ſinful Thoughts, if you would have it acceptable in the Sight of God.

Dead is the Soul without Devotion, and the Heart a very Carcaſe; what Raſhneſs were it then to lay a dead, corrupted Beaſt before God's ſacred Altars? Will he not ſay to thoſe indevout Souls, I hate, I deſpiſe your Feaſt-Days, I will not regard the Peace-Offering of your fat Beaſts, nor ſweet Perfumes and Incenſe that you offer me, I cannot bear them. Devotion is a Fire without which our Sacrifices cannot be conſum'd, nor made perfect: 'tis a Fire that comes

comes down from Heaven, and an Emanation of the Rays of the Sun of Righteouſneſs, and that that muſt carry up to Heaven the Smoak of our Incenſe. Believe it Chriſtians, that without Devotion our Prayers will falter by the way, and will be never able to penetrate thoſe thick groſs Clouds of Errors and of Sins that part us from our God. The Matter that makes up thoſe heavy maſſie Thunderbolts, could never have aſcended up into the middle Region of the Air, had they not once been carried up upon the Wings of ſome inflam'd Exhalations. So neither can our Hearts, our earthly Prayers aſcend to Heaven, unleſs the Flames of ſtrong Devotion bear them up.

A Prayer for Tueſday *Evening.*

A. Bp. Laud.

I Offer unto thee, O Lord, my Evening Sacrifice of a troubled Spirit, a broken and a contrite Heart, which thou haſt promis'd not to deſpiſe. Have Mercy upon me, O God, after thy great Goodneſs, and according to the Multitude of thy Mercies do away my Offences: Let thy unſpeakable Mercy

free me from the Sins I have committed, and deliver me from the Puniſhment I have deſerved. Graciouſly look upon my Infirmities, and cleanſe me from all Filthineſs of Fleſh and Spirit; ſave me from every Work of Darkneſs, and give me Grace with a pure Heart and Mind to follow thee the only true God.

Make me to remember thee on my Bed, to think upon thee when I am waking, to commune with mine own Heart, and ſearch out my Spirits, and to compoſe them in thee, that I may riſe to thy Service, and mine Eyes prevent the Night-watches, that I may be occupied in thy Word. Thou haſt preſerved me from all the Dangers of the Day paſt, thou haſt been my Support from my Youth until now; under the Shadow of thy Wings let me paſs thro' the Darkneſs of this Night in Comfort and Peace. While I ſleep let my Heart wake; preſerve me from the diſmal Sleep of Sin, from all the black defiling Pleaſures of the Night: quench the fiery Darts of the Evil one, which he aims craftily againſt me: ſubdue the Rebellions of my Fleſh, and lay aſleep in me

all earthly and worldly Thoughts. Let not my Sleep be intemperate and exceſſive according to the unſatiable Deſires of the Fleſh, but ſufficient to relieve and maintain Nature; and whatever Days thou ſhalt pleaſe to add to my Life, let them all be devoted to thy Service, to the Advancement of thy Honour and Glory.

And, O thou Creator and Preſerver of all Mankind, have Mercy upon all ſorts and Conditions of Men: bleſs thy holy Catholick Church, whereſoever diſperſed upon the Face of the whole Earth: purge her, good Lord, from all Atheiſm, Hereſy, Schiſm, Superſtition and factious Maintenance of groundleſs Opinions; that one Faith, one Lord, one Baptiſm may in all Places be uniformly poſſeſs'd, as thy Church is and can be but one. And keep me, O Lord, a faithful living Member, under Chriſt the Head, of thy true Church his Body, all the Days of my Life, and at the Hour of my Death. Bleſs and preſerve our Sovereign, make and keep him a devoted Servant unto thee, a conſtant Pattern of thy Church and Truth:

treaſure up in his Heart thy hidden Bleſſings; bleſs him in his Perſon, in his Actions, in his Relations, and in his People: grant him long Life, and Honour and Succeſs all his Days, and crown him with an Eternal weight of Glory in the Life to come.

Bleſs all that labour under Afflictions; give them conſtant Patience or ſpeedy Deliverance, as ſeems beſt to thee, according to their ſeveral Wants or Neceſſities. Bleſs all my Kindred and Acquaintance, my Friends and Benefactors (particularly, *&c.*) turn the Hearts of mine Enemies, that they may no longer hate me; forgive me and them all our Sins, and grant us Mercy in the dreadful Day of Judgment, thro' the Mediation and Satisfaction of thy bleſſed Son Jeſus Chriſt, to whom with thee and the Holy Ghoſt the Comforter be all Honour, Praiſe and Thankſgiving, in all the Churches of the Saints for ever. *Amen.*

Our Father, &c.

WEDNESDAY MORNING.

The Meditation.

Bp. Taylor.

BEgin every Day to repent; not that thou ſhouldſt at all defer it, or ſtand at the Door; but becauſe all that is paſt ought to ſeem little to thee, becauſe it is ſo in it ſelf. Begin the next Day with the ſame Zeal, and the ſame Fear, and the ſame Humility, as if thou hadſt never begun before. A little Omiſſion of any uſual Exerciſe of Piety cannot happen to thee without ſome Loſs and conſiderable Detriment; even though it be upon a conſiderable Cauſe.

Be not ſlow in common and uſual Acts of Piety and Devotion, and quick and prompt at Singularities; but having firſt done what thou art bound to, proceed to *Counſels* and *Perfections*, and the Extraordinaries of *Religion*, as you ſee Cauſe. He that deſires much to hear News, is never void of Paſſions and ſecular Deſires, and Adherences to the World.

Complain not too much of Hindrances of Devotion; if thou let Men alone, they will let thee alone; and if you deſire not to converſe with 'em, let them know it, and

they will not deſire to converſe with thee. Draw not to thy ſelf the Affairs of others, neither involve thy ſelf in the Suits and Parties of great Perſonages. Know that if any Trouble happen to thee, it is what thou haſt deſerved, and therefore brought upon thy ſelf. But if any Comfort come to thee, it is a Gift of God, and what thou didſt not deſerve. And remember, that oftentimes when thy Body complains of Trouble, it is not ſo much the Greatneſs of Trouble, as Littleneſs of Spirit, that makes thee to complain.

He that knows how to ſuffer any thing for God, that deſires heartily the Will of God may be done in him, that ſtudies to pleaſe others rather than himſelf, to do the Will of his Superior, not his own; that chuſeth the leaſt Portion, and is not greedy for the biggeſt; that takes the loweſt Place, and does not murmur ſecretly; he is in the beſt Condition and State of Things.

Let no Man deſpair of Mercy or Succeſs, ſo long as he hath Life and Health. Every Man muſt paſs thro' Fire and Water before he can come to Refreſhment.

So think, and ſo do, as if thou wert to die to Day, and at Night to give an Account of thy whole Life.

A Prayer for Wedneſday *Morning.*

Dr. Inett.

O Eternal God, whoſe Bounty maintains the World, and fills all Things living with Plenteouſneſs, who giveſt freely, yet never upbraideſt our Weakneſs; Be thou mercifully pleaſed that thy Grace may attend thy Bounty, and thy Spirit bleſs and conſecrate all thou giveſt, that I may ſo uſe the World as not to abuſe it, and ſo faithfully manage the Talents thou haſt put into my Hands, that I may be rank'd in the Number of thy good and faithful Servants, and when I have perform'd like a Hireling my Day, I may be rewarded in the Joys of thy Reſt; nor do I build my Hopes on my own Performances, but on thy Mercy, and the Merits of thy Son.

Thou, O Lord, art infinitely bleſſed and happy in the Enjoyment of thy own Perfection, and 'tis not in the Power of Duſt and Aſhes to add to thy Felicity, but when we have done all we are unprofitable Servants, owing to thy Grace all the Good we do, and all the Com-

forts we enjoy in this Life, as well as our Hopes of a better; therefore not unto us, O Lord, but unto thy Name muſt be aſcribed the Praiſe; it was thy Hand, O God, that made and faſhion'd me, and thy Mercy that has preſerv'd my Soul from Death, and my Life from Deſtruction, and 'tis thy Goodneſs that has enlarg'd my Day of Repentance, that has brought me thro' the Terrors of the paſt Night, thro' the Shadow of Death, to praiſe thee once more in the Land of the Living.

Lord, open my Mouth that I may ſhew forth thy Praiſe, and declare the Wonders thou doſt for the Children of Men, and let the ſame Hand that protected me this Night, preſide over me and be my Helper and Defender this Day, and thy mighty Power, by which thou ſubdueſt all Things to thy ſelf, either keep back and defend me from all Temptations, or give me Dominion over them, that Sin may not reign in my Mortal Body, nor I obey it in the Luſt thereof, but live over this as if it were my dying Day, that I may be ready whenſoever thou ſhalt pleaſe to

call me, and with Joy give in my Accounts when thy Son ſhall judge the World, to whom with thee and thy bleſſed Spirit be aſcrib'd all Honour and Glory both now and evermore. *Amen.*

Our Father, &c.

Wednesday Evening.

The Meditation.

A. Bp. Sharp.

Godlineſs doth very much conduce to Health: Which is ſo neceſſary to our Enjoyment of any ſenſible Good, that without it neither Riches nor Honours, nor any thing that we eſteem moſt gratifying to our Senſes, will ſignify any thing at all to us. Now that a ſound and healthful Conſtitution does exceedingly much depend upon a diſcreet Government and Moderation of our Appetites and Paſſions, upon a ſober and temperate Uſe of all God's Creatures, which is an eſſential Part of true Religion, is a thing ſo evident, that I need make no Words about it. What are moſt of our Diſeaſes and Infirmities, that make us miſerable and unpitied while we live, and cut us off in the midſt of our Days, and tranſmit Weakneſs and Rottenneſs to

our Posterity, but the Effects of our Excesses and Debauches, our Wantonness and Luxury? Certainly, if we would observe those Measures in our Diet, and in our Labours, in our Passions and in our Pleasures, which Religion has bound us up to, we might to such a degree preserve our Bodies, as to render the greatest part of Physick perfectly superfluous.

A Life of Religion doth very much increase the Relish and Sweetness of all our sensible Enjoyments. So far it is from abridging us of any of our Earthly Delights, (as its Enemies slanderously represent it,) that it abundantly heightens them. It doth not only indulge to us the free Use of all those good Creatures of God which he hath made for the Support and Comfort of Mankind, while they are in these Earthly Bodies; but also makes them more exquisitely gratifying and delightful, than without it they could possibly be; for hereby it comes to pass that our Senses, which are the Instruments of our Pleasures, are always preserv'd in that due Purity and Quickness that is absolutely necessary for the right performing of their Offices, and the rendring our Perceptions of any thing grateful and agreeable: Whereas the Sensual and Voluptuous Man defeats his own Designs, and whilst he thinks to enjoy a greater Share of Pleasures than other Men, really

really enjoys a leſs; for his Diſſoluteneſs, and giving up the Reins to his Appetites, only ſerves to dull and ſtupify them. Nor doth he reap any other Benefit from his continual hankering after bodily Pleaſures, but that his Senſations of them are hereby made altogether flat and unaffecting. Neither is his Meat half ſo ſavoury, nor his Recreations ſo diverting, nor his Sleep ſo ſweet, nor the Company he keeps ſo agreeable as theirs are, that by following the Meaſures of Nature and Reaſon, come to them with truer and more unforc'd Appetites.

A Prayer for Wedneſday *Evening*.

Bp Kenn.

MOſt great and glorious Lord God, I deſire to proſtrate my ſelf in all Humility before thy Divine Majeſty, under a deep Senſe of my own Unworthineſs, and with Shame, and Sorrow, and Confuſion of Face, to confeſs that I have, by my manifold Tranſgreſſions, deſerv'd thy ſevereſt Viſitations, even eternal Rejections from thy Preſence. Father, I have ſinn'd againſt Heaven, and in thy Sight, and am no more worthy to be call'd thy Son; but I return with the Prodigal, O let thy

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paternal Bowels yearn on me, and for Jeſus Chriſt his ſake graciouſly receive me. Accept my imperfect Repentance, and ſend thy Spirit of Adoption into my Heart, to inſtil into it true filial Affections, that I may again be own'd by thee for thy Child, and call thee Father, ſhare in the Bleſſings of thy Children, and at laſt become an Inheritor of the Kingdom of Heaven.

O my God, fill my Soul with ſo entire, reverential a Love of thee, that I may love nothing but for thy ſake, and in Subordination to thy Love. Give me Grace to ſtudy thy Knowledge, that the more I know thee, the more I may love thee. Create in me a ſincere Obedience to all thy Commands, a ſubmiſſive Patience under all thy Chaſtiſements, and an abſolute Reſignation to all thy Diſpoſals. May I ever have awful Thoughts of thee; never mention thy venerable Name, unleſs on ſolemn, juſt, and devout Occaſions, nor even then without Acts of Adoration. O let it be the great Buſineſs of my Life, to glorify thy Name, by my Mouth, by my Converſation, by

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my publick Confession of thee before Men, even unto Death, whenever thou art pleas'd to call me to it; and by engaging all Men, as far as lies in my power, to glorify and love thee.

Let thy unwearied and tender Love to me make my Love unwearied and tender toward my Neighbour, and zealous to promote his Health and Safety, Happiness and Life, and ready to succour and relieve, comfort and pray for all, whom thy Love or their own Necessities or Miseries recommend to my Charity. Make me peaceful and reconcileable, always ready to return Good for Evil, to repay Injuries with Kindness, and easy to forgive. Make me, like thy self, all Meekness and Benignity, all Goodness and Gentleness, all Forbearance and Long-suffering. And, O thou Lover of Souls, let thy Love raise in me a compassionate Zeal to save the Life, the eternal Life of Souls, and by fraternal, affectionate, and seasonable Advice, Exhortations, and Reproof to reclaim the wicked, and to win them to thy Love.

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Be pleas'd, O Lord, to take me into thy Protection this Night, and defend me from all the Dangers of it; refreſh my Body with ſuch comfortable Reſt and Sleep, that in the Morning, with renew'd Vigour, I may be the better diſpos'd to do thee all faithful Service. Let no evil Men or evil Spirits, approach to hurt me; let me lie down with holy Thoughts of thee, and when I awake, let me be ſtill with thee.

Shew Mercy to the whole World, O Father of all; let the Goſpel of thy Son run, and be glorify'd, throughout all the Earth; let it be made known to Heathens and Infidels, and obey'd by all that are Chriſtians. Be merciful to this Nation wherein we live; grant, that we may be ſo humble and reform'd, that we may be pardon'd and ſpar'd. Multiply thy Bleſſings upon our Sovereign and all the Royal Family; give them Grace, to exceed others, as much in Goodneſs, as Greatneſs, and make them ſignal Inſtruments of thy Glory, and the Publick Good. Be gracious to all thoſe that miniſter in Holy things, that they may diligently watch

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over the Souls committed to their Care, inſtructing them in ſaving Knowledge, guiding them by their Examples, praying for, and bleſſing them, exerciſing ſpiritual Diſcipline in thy Church, and rightly and duly adminiſtring thy Holy Sacraments. Viſit in Mercy all the Children of Affliction, relieve all their Neceſſities, and lighten all their Burthens; give them Patience and Submiſſion to thy bleſſed Will, and in thy due time deliver them from all their Troubles.

Finally, O Lord, adored be thy Goodneſs, for all thy Mercies both temporal and ſpiritual, which thou from time to time haſt beſtow'd upon me; for the good things of this Life, and the Hopes of eternal Happineſs in the next. Particularly I offer to thee my humble Thanks and Praiſe, for thy Preſervation of me from the Perils of the Day paſt; if I have eſcap'd any Sin, it is the Effect of thy reſtraining Grace; if I have avoided any Danger, it was thy Hand directed me; to thy Name be aſcrib'd all Honour and Glory. O let the Senſe of all thy Bleſſings have this Effect upon

me,

me, to make me better, and to lead me to Repentance: All which I beg for Jeſus Chriſt his ſake, in whoſe bleſſed Name and Words I farther pray unto thee, ſaying, *Our Father*, &c.

THURSDAY MORNING.

The Meditation.

Bp. Fleetwood.

WE imagine that the Mind of Man cannot fix, but this is falſe, and a thouſand Experiences convince us it is ſo. Were you to plead before ſome Mighty Prince in the behalf of your Life, you would think ſo ſteadily thereon, that you would think of nothing elſe, and when you ſpoke would ſuffer no Diſtractions. When a covetous Man is counting up his Monies, he will hardly hear you when you knock at his Cloſet-door. A Man that is taken up about ſome important Buſineſs, and has ſet his Heart thereon, finds no ſuch wild Diſtractions of Imagination. In a word, we can ſit whole Days attentively to hear a Comedy, or ſomewhat elſe we like as well. It would not therefore be ſo hard, would we but try

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in right good earneſt, to put a ſtop to this lightneſs of Spirit, of which we complain, as though it were an Evil incurable. But in this Vice of Indevotion, there is a certain Pride of Heart that will not ſuffer us to be throughly humbled before God, before whoſe Preſence univerſal Nature trembles.

I would fain know if a King would take it well, that in doing him Honour, a Man ſhould turn his Back upon him, and do him Homage with an Air of Diſdain? yet this is that we do continually to God. We do not give him half our Hearts. Can it be thought a little Sin, to deſpiſe and neglect him whom the Angels worſhip? *The Lord is King, let the Earth ſtand in awe*, is what we ſeldom think, or ſay to our ſelves; and becauſe God does not ſpeedily avenge the Outrage done his Majeſty, we get a Habit of neglecting him, without Concern or Fear.

Were there no other thing in Indevotion, but the Crime of Diſobedience, 'twere enough to make us worthy of the ſevereſt Puniſhment. We know very well that God commands Reſpect, Ardor, and Zeal; we cannot but remember, we are call'd upon, to take the Kingdom of Heaven by Violence; we hear ſay every Day, *he ſpews the Lukewarm out of his mouth.*

Tell me not then, this want of Application to the Exercises of Devotion, is a slight Fault; it is a most assur'd Proof we love not God. 'Tis not at this Rate we pursue the things of this World. *Seek for Wisdom as for Silver, and search for her as hidden Treasures, with all* **Diligence**, says the wise Man. Oh, would to God we could make a Change of Thoughts, and give those to this World which we have for heavenly things, and those we have for heavenly things, unto this World! Is it not a Crime, do we think, not greatly to abhor the refusing God that Ardor and Attention, and Engagement that we have for the things of this Life? A Fault that deprives us of God, is no slight thing; a Fault that robs us of the Divine Consolations is not to be neglected or despis'd.

'Tis by this Fault it comes, that we so little feel the Sweetnesses that are in true Devotion, because that *God will not be found except of those that seek him*, nor gives those heavenly Consolations but to such as ardently desire them, and that pant after them, *as pants the Hart after the living Brooks*. Ah, who shall be obey'd, if God is not? He who maketh the Angels Spirits, and his Ministers a flaming Fire; he who hath so many Means to avenge him of his Rebels, and recompence the Obedient, and whose Commands are always just and holy.

A Prayer for Thurſday *Morning.*

Bp. Andrews and Bp. Kenn.

ALmighty and everlaſting God, I praiſe and bleſs thee from the bottom of my Heart, that of thy infinite Goodneſs thou haſt preſerved me this Night paſt, and haſt with the impregnable Defence of thy Providence protected me from the Power and Malice of the Devil, and kept me both in Soul and Body from all his Devices and Snares; and rais'd me from Sleep, the Image of Death, not leaving me to be ſtifled in the Darkneſs of my Sins, but vouchſafing me a longer ſpace to repent of them. Withdraw not, I humbly intreat thee, the Hand of thy Protection from me, but take me into thy Tuition this Day; watch over me with the Eyes of thy Mercy, and direct me in the Way of thy Commandments. Endue me with thoſe Graces of thy holy Spirit, whereby I may paſs this Day and the reſt of my Life, to the Praiſe and Glory of thy Name, the Benefit of my Neighbour, and the Salvation of my ſinful Soul.

Keep me, O Lord, from all Sin; bridle and mortify my Fleſh, that I fall not into any Tranſgreſſions, which may provoke thy Wrath againſt me. Direct my Soul and Body, my Words and Actions, according to the Rule of thy Will; divert my Heart from faſtning too much on tranſitory Pleaſures, and convert it to delight in thoſe eternal Joys, which are the bleſſed Effects of thy Love.

And becauſe I am not worthy, O Lord, that thou ſhouldeſt hear me, a wretched unworthy Sinner; behold I ſet before thee the Merits of thy only Son, who is the Propitiation for our Sins; for his Righteouſneſs ſake pardon the Offences of thy Servant, and for thy Mercies ſake in Chriſt, grant me thoſe good things, of which I am by the ſtrict Rule of thy Juſtice moſt unworthy. Defend me, O Lord, in this my Pilgrimage againſt the Enemies of my Soul; arm me with the Armour of Light againſt the Concupiſcence of the Fleſh, the Temptations of the World, and Malice of the Devil; that having fought a good Fight, and finiſh'd valiantly the

Courſe

Courſe of this terreſtial Warfare, I may be receiv'd into thy celeſtial Kingdom.

In the mean time, O thou who fill-eſt all things living with Plenteouſneſs, and feedeſt the young Ravens, that call upon thee, be merciful unto me in the Supply of thoſe Neceſſaries, which I daily want: Keep me in Health and Strength, give me Food and Raiment, and a Competence ſufficient to maintain me in that ſtate of Life, to which it hath pleas'd thee to call me. And grant that I may lead a quiet Life in all godly Converſation; that uſing thy Bleſſings worthily, I may paſs this Life with Joy and Comfort, till it pleaſes thee to call me to a better.

Scatter the Enemies of thy Church, who delight in Blood, infatuate and de-feat their Counſels, abate their Pride, aſſwage their Malice, and confound their Devices: Be merciful to all that are in any Affliction or Diſtreſs, that labour under Poverty or Perſecution, under bodily Pains or Diſeaſes, or under Temptation or Trouble of Mind; be pleas'd to ſupport and comfort them, and in thy good time to deliver them

according to thy great Mercy. Bleſs all my Friends, Relations and Acquaintance: Thoſe that are in Sin convert, thoſe that are in Grace confirm and ſtrengthen: unite us all, O God, to one another by mutual Love, and to thy ſelf by the conſtant Practice of Piety and Holineſs, thro' the Merits of thy bleſſed Son our Saviour.

Finally, O gracious Lord, pardon, I beſeech thee, the Coldneſs and Wandrings of theſe Petitions, and deal not with me according to my Prayers or Deſerts, but according to my Neceſſities, and thine own rich Mercies in Jeſus Chriſt our Lord; in whoſe bleſſed Name and Words I conclude my imperfect Prayers, ſaying,

Our Father, &c.

THURSDAY EVENING.

The Meditation.

Bp. Fleetwood.

LET us preſuppoſe with theſe Conſciences that flatter thus themſelves, that theſe Diſtractions and theſe Languors of Devotion are but Sins of Infirmity, and

and conſequently ſuch as ſhall not be ſeverely puniſh'd; yet what ſhall we ſay to their Number, and our every Days Relapſes to them; Shall this too go for nothing? If thou deſpiſeſt Sins for being ſmall, yet be afraid becauſe they are great in Number, ſaith S. *Auſtin*; although they ſhould appear light in the Balance of the Sanctuary, yet the Sum will undo us. For 'tis the Work of every Day. There is nothing ſmaller than Grains of Sand, yet if you heap them up, they make a Hill: Step by ſtep we go to Hell, 'tis no great matter then, what 'tis that leads us thither, whether one mighty Sin, or abundance of little ones; one is nevertheleſs damned. The *Egyptians* that had nought but Frogs or Flies upon them, were notwithſtanding brought to the laſt Extremity. Then let us not call thoſe Sins ſmall, that without God's gracious Pardon, precipitate the Offenders down to Hell. But let us ſay with *Anſelm*, It may be thou believeſt ſome of thy Sins are ſmall, Oh would to God, that our ſevere Judge would think them ſo too; but does not Sin diſhonour God by Diſobedience? How is it then that we call thoſe Sins but ſmall that offend ſo great a God?

O dry and uſeleſs Tree, fit for eternal Flame, what canſt thou anſwer at the great Day, when thou ſhalt give an Account of every Motion of thy Eye, when all thy

Life-time ſhall be put in a Balance, and thou ſhalt be demanded how thou haſt employ'd it every Minute? Then ſhall thy Proceſs be made for every thing that did concern thee, not only for thy Words, but alſo for thy ill-tim'd Silence, and thy leaſt Thoughts ſhall be examin'd; thy Life it ſelf ſhall become Part of thy Crime, if 'twas not liv'd to God. O lamentable State! How many Sins ſhall then proceed, from whence thou now ſeeſt none at all! They ſhall take thee unprovided, and as it were in Ambuſcade, and then they ſhall appear more terrible and more in number: The things thou thinkeſt now not Evil, or that thou thinkeſt good perhaps, ſhall then appear both black and frightful. This Difference, ſays S. *Baſil*, of great and ſmall Sins is never found in all the new Teſtament, one Sentence is pronounc'd againſt them all; *He that committeth Sin, is the Servant of Sin*; and if we give our ſelves the Liberty of diſtinguiſhing betwixt great and little Sins, it ought to be in this Senſe, that that ſhould be a great Sin by which we are overcome, and that a little one we conquer, as amongſt the Wreſtlers, he that fell was always thought the weakeſt, and he that ſtood the ſtrongeſt. Then happy is the Man that poſſeſſes himſelf with this Fear, and rids himſelf of that ſtrong, dangerous Prejudice, that Indevotion is ſo light a Sin,

A Prayer for Thurſday *Evening.*

Bp. Andrews.

O Lord God, Father everlaſting, to whoſe inexhauſtible Bounty we owe all Honour and Praiſe, I give thee all poſſible Thanks, that thou haſt vouchſafed to keep me this Day from all Evil, ſo that none of thy fearful Judgments, to which I was juſtly liable, have fallen upon me; but of thy unſpeakable Mercy thou haſt preſerv'd me from them, and haſt alſo liberally, and with a bountiful Hand, ſupplied me with the Neceſſaries of Life, notwithſtanding my great and manifold Sins committed againſt thee.

O Lord, I confeſs that I have waſted the Time, which thou haſt given me for Repentance, altogether idly, vainly, and unprofitably, not conſidering, that this Day might have been the laſt of my Life; but have added and heaped up Sin on Sin, in thy all-ſeeing Sight, as if I had ſtood in no Fear of thee at all. O Lord, I acknowledge, that it is of thy Goodneſs alone, that I am not

conſumed in my Iniquities; and to thy Mercy be all the Praiſe and Glory thereof.

O thou Father of Mercies, who deſireſt not the Death of a Sinner, in the Name and Mediation of our bleſſed Saviour Jeſus Chriſt, I moſt humbly crave Pardon for my Sins: Lord, I repent, help my Impenitency; and for the Time to come, water my Heart with the Dew of thy Heavenly Grace, that I may no longer bring forth Weeds fit only for the Fire. Convert me, O Lord, and I ſhall be converted; open my Eyes, direct my Heart, and ſo draw me after thee, that I may no more return with the Dog to his Vomit, but ſerve thee in Righteouſneſs and Holineſs all my Days.

Lighten, O Saviour, my Darkneſs, and mercifully keep me from all the Dangers of this Night. O Lord, into thy Hands I commend my Spirit; ſave me waking, and defend me ſleeping, that I may watch in thee, and reſt in Peace. Suffer me not to ſleep in Sin, and to lie languiſhing in it unto Death, and ſo be buried in the Grave of thy Judg-

Judgments; but watch over my Soul, and ſhelter it from Temptation under the Shadow of thy Wings. Keep me from all evil Dreams, and unclean Thoughts, that being preſerved by thy Protection, and refreſhed with comfortable Reſt; I may riſe and offer to thee my daily bounden Duty and Service, and at the end of my Pilgrimage may receive the Crown, which thou haſt promiſed to thoſe that love thee, in that Day which no Night ſhall follow.

Have Mercy, O Father of the Spirits of all Fleſh, on all Mankind; convert all Jews, Turks and Heathens to thy Truth; ſtrengthen and confirm all Chriſtians therein; bleſs the univerſal Church, unite it and heal its Breaches, reform whatever is amiſs in it, and eſtabliſh it in Truth and Peace. Preſerve and defend all Chriſtian Princes, eſpecially our Sovereign; proſper and bleſs all his Undertakings, and abate the Pride and Malice of his Enemies. Bleſs the Clergy with Soundneſs of Doctrine and Purity of Life; the Counſel with Wiſdom, the Judges with Integrity, the Magiſtrates with Diſcretion, and the

People

People with Grace of Obedience and Loyalty. Comfort and relieve thoſe who labour under any Affliction of Body or Mind, who are in Danger or Want, in Priſon or condemn'd to Death. Thoſe that love and do good to me reward ſeven-fold into their Boſom; thoſe who hate me without a Cauſe convert and forgive, and grant us all ſo to paſs through things temporal, that we finally loſe not the things eternal, through Jeſus Chriſt our bleſſed Saviour. *Amen.*

Our Father, &c.

Friday Morning.

The Meditation.

Afflictions ariſe not out of the Duſt, but have their Commiſſion, their Bounds and Limits from above, and are ſo neceſſary a Part of the Divine Diſcipline, that God places his Chaſtiſements amongſt the Marks of his Favour, and makes uſe of his Rod to guide his Children to the Inheritance he prepares for them; for ſuch is our unhappy Temper, that Lenity and Forbearance are too often miſtaken and miſemploy'd to ſerve the Purpoſes of Folly and Secu-

Security: How often are we evil when God is good to us, and ſin the more when his Favours abound? We proſtitute his Mercies and debauch his Bleſſings, and when all is ſerene and calm without us, our Luſts are the more ungovernable within, and our Virtue ſeldom thrives but under the Manage and Conduct of the Rod. But *Pharaoh* confeſſes he has ſinned, and that the Lord is righteous; and ſtubborn *Iſrael* enquires after God when he afflicts; and the Impiety that Forbearance made bold and daring, ſhrinks at a Storm; and in the Houſe of Afflictions, which is ever the beſt School of Virtue and Goodneſs, Men commonly learn what nothing elſe can teach them, for he has then a God to pray to, that in the Heat of his Vanity and Exceſs had Impudence enough to deny his Being; and that Lewdneſs that never had any Bounds but its own Will, there ſometimes learns to abhor it ſelf, and that Virtue that was cold before, that was ſick and uneaſy to it ſelf, there acquires new Life and Vigour, grows up into Choice and Delight, and learns ſo to reliſh and enjoy it ſelf, that it becomes its own Reward, and ſupported by its own generous Pleaſures, a Recompence to it ſelf: Why then ſhould I dread a Storm, that may either make or confirm me good, beget or improve my Virtue; that if it find me ill, may make me good, or if it find me good,

will

will leave me better? May God then make me good by whatever Way ſeems beſt to him, let him give me ſuch Virtue as will ride out a Storm, and then ſend what he will; teach me chearfully to ſubmit to the ſevereſt Methods of his Providence, and then in whatever Way he thinks beſt let his Will be done, for if his Grace make me good, Man can never make me unhappy.

We have reaſon to fear all that is in us, yea even the Gifts of God: All his Favours are ſo many Chains; if they bind us not to do our Duty, they will bind us to the Puniſhment due for that Neglect. Our Soul is given us by God as a thing borrowed from Heaven, we muſt not be too prodigal of it. We muſt dig up ill Roots, as we do in Land cultivated; the time will come that we muſt render up the Fruits; and ſhall we then preſent Thorns? Examine every Day how you profit, and what you do: draw every Day a Line, but draw it toward Eternity. What can you hide from God, who knows all? What can you repay to God, who gives all? And how can you requite JESUS, who hath given himſelf?

A Peni-

A Penitential Litany *for* Friday *Morning.*

I.

Dr. *Hickes.*

O God the Father of Heaven, Maker of all things, *have mercy on me a miſerable Sinner.*

O God the Son, Redeemer of the World, *have mercy on me*, &c.

O God the Holy Ghoſt, Sanctifier of the Church, *have mercy on me*, &c.

O holy bleſſed and glorious Trinity, who art, who waſt, and who art to come, *have mercy on me*, &c.

O everlaſting King, immortal, inviſible, who inhabiteſt that Light, to which no Man can approach; great in Council, mighty in work, and of whoſe Wiſdom there is no end: *have mercy*, &c.

Thou, who madeſt all things for thy ſelf, this World for the uſe of Man, and Man himſelf for the Enjoyment of thee: *have mercy*, &c.

O God and Father of all, who art above all, and thro' all, and in us all; from whom, by whom, and in whom are all things; in whom we live, move, and have our Being: *have mercy*, &c.

O

O Lord, who ſearcheſt the Heart, and trieſt the reins; who quickeneſt the dead, and calleſt thoſe things that are not, as if they were; whoſe Eyes are brighter than the Sun, beholding all the ways of Men: *have mercy*, &c.

O God, who takeſt no pleaſure in Iniquity; with whom is no Acceptance of Perſons; terrible in thy Counſels towards the Sons of Men; whoſe Anger none can withſtand: *have mercy*, &c.

Thou, whoſe Mercy is above all thy Works, and even triumphs in the midſt of Judgment it ſelf; O God moſt gracious, ſhewing Mercy, even to a thouſand generations, for thy Covenant's ſake: *have mercy*, &c.

O Father of Mercies and God of all Conſolation; who by the Death of thy Son haſt redeemed us, and by the Grace of thy Spirit doſt ſanctify all thy faithful People: *have mercy*, &c.

Have mercy, O Lord, and ſpare me.

Have mercy, O Father, and hear me.

Spare me, good Lord, and every Soul that calls upon thee.

From

II.

From all Evil, and from all Sin; but particularly from all Pride and Obſtinacy, from all Avarice and Covetouſneſs: *deliver me, O Lord.*

From Gluttony and Surfeiting, from Envy and Hatred, from Anger and Malice, from Luxury and Uncleaneſs, from Sloth and inordinate Anxiety: *deliver me, O Lord.*

From all Hypocriſy and Uncharitableneſs, from all Baſeneſs and Puſillanimity, from Blindneſs and Hardneſs of Heart: *deliver me*, &c.

From all the Perils and Dangers of this Day; from all Sins, whether of Omiſſion or Commiſſion; and from all the Snares of the World, the Fleſh and the Devil: *deliver me*, &c.

By the Might of thy Omnipotency, by the Majeſty of thy Glory, and by the Multitude of thy Mercies: *deliver me*, &c.

By the Interceſſion of my bleſſed Saviour and Redeemer, for the ſake of all that he hath done and ſuffered for us: *deliver me*, &c.

Now, and at all times, when I cry unto thee; but eſpecially in the Hour of Death, and the Day of Judgment: *deliver me*, &c.

III.

I, a miſerable Sinner, beſeech thee to hear me, O Lord, that it may pleaſe thee to give me thy Grace, that I may worſhip thee, the Lord my God, in Spirit and in Truth, and ſerve thee only: *I beſeech thee to hear me, good Lord.*

That I may love thee, with all my Heart, with all my Soul, and with all my Strength; that I may ſtedfaſtly believe in thee, give thee Thanks always, and put my whole Truſt at all times in thee alone: *I beſeech thee*, &c.

That I may honour thy holy Name and thy Word; that I may remember my Covenant with thee at my Baptiſm, and all my renewed Vows to adhere to thee only, againſt all the Temptations of the World the Fleſh and the Devil: *I beſeech thee*, &c.

That my Converſation may be in all the Simplicity of Truth; that I may faithfully keep and perform what I promiſe, more eſpecially, if by Invocation of

of thy Name, tho' it be my own Hindrance; *I beſeech thee*, &c.

That my Service of thee, both private and publick, may be without all ſuperſtitious Fear, in true Righteouſneſs; that I may ſanctify thy Day by an holy Reſt, and keep the Feſtivals of thy Church in Exerciſes of Religion and Devotion; *I beſeech thee*, &c.

That I may love my Neighbour as my ſelf; that I may do to all Men, as I would they ſhould do unto me; *I beſeech thee*, &c.

That I may obey and reverence with due Honour my Parents and Superiors; and ſubmit my ſelf to the higher Powers, not only for Wrath, but alſo for Conſcience ſake; I *beſeech thee*, &c.

That I may be perfectly true and juſt in all my Dealings; that I may injure no Man's Life, good Name, or Honour, out of Anger, Malice or Envy; and as I have Opportunity may do Good unto all Men: *I beſeech thee*, &c.

That by pouring thy Love into my Heart, thou wouldſt cleanſe it from all inordinate Deſires of the Fleſh, and impure Affections; that I may preſent my

Body a living and holy Sacrifice, well pleaſing unto thee: *I beſeech thee*, &c.

That thou wouldſt make me to grow in Grace; that thou wouldſt give me the true Love of thee and my Neighbour, with the Contempt of my ſelf, and the things of this World; and at length receive me into thy everlaſting Kingdom; *I beſeech thee*, &c.

IV.

That it may pleaſe thee to preſerve the holy Church univerſal; and to deliver every Branch thereof from all falſe Doctrine, Hereſy, and Schiſm: *I beſeech thee*, &c.

That from the riſing of the Sun even unto the going down of the ſame thy Name may be great among the *Gentiles*; and that all the Kingdoms of the Earth may become the Kingdom of thy Son: *I beſeech thee*, &c.

That thou wouldſt have Mercy upon all Jews, Turks, Infidels and Hereticks; open and enlighten the Eyes of all that ſit in Darkneſs, and in the Shadow of Death, and guide their Feet into the way of Peace: *I beſeech thee*, &c.

That

That all who are call'd by thy name, may make it their Study to adorn by a good Converſation the Holy Religion they profeſs; and that their Works may ſo ſhine before Men, even thoſe, who yet know thee not, that they alſo may glorifie thee, our Father, which art in Heaven: *I beſeech thee*, &c.

That thy Kingdom may come unto all, who truly call upon thee, in Peace, Righteouſneſs, and Joy of the Holy Spirit; and that both thy Name may be ſanctified, and thy Will done, in us and by us, on Earth, as it is in Heaven by the holy Angels: *I beſeech thee*, &c.

That thou wouldſt give to all Chriſtian Princes and States, Unity, Peace, and firm Concord, with a true Zeal for thy Glory: *I beſeech thee*, &c.

That thou wouldſt vouchſafe to defend the Cauſe of the Orphans and Widows; to ſuccour all that are deſolate and oppreſſed; and to have Pity on all who labour under any Calamity of mind, Body, or Eſtate: *I beſeech thee*, &c.

That thou wouldſt give them Patience under their Afflictions, and Spiritual Wiſdom to improve them to the

Advantage of their Souls : *I beſeech thee*, &c.

That thou wouldſt be pleas'd to give me, with all thy faithful People, our daily Bread, ſpiritual and bodily : *I beſeech thee*, &c.

That thou wouldſt graciouſly forgive us our Treſpaſſes, as we forgive them, who treſpaſs againſt us ; and defend us continually under the Shadow of thy Wings, againſt all Temptations, and deliver us from the evil one : *I beſeech thee*, &c.

That neither by Frailty, Enticement, nor any Torture, thou wouldſt permit any of us to fall from thee ; but wouldſt perfect thy Praiſe in us, by the Stedfaſtneſs of our Faith, and by the Invincibleneſs of our Love, to the beating down of Satan under our Feet : *I beſeech thee*, &c.

That thou wouldſt hear always my Prayers, and the Prayers of thy Church ; and that whatever we faithfully ask, for our ſelves and others, may through thy Grace be effectually obtain'd : *I beſeech thee*, &c.

V.

O Father, in the Name of thy Son, *I beſeech thee to hear me.*

O Lord, my Protector, behold me; and look upon the Face of thy Chriſt.

Remember thy Servant, O Lord, with thy good Pleaſure; and viſit me with thy Salvation.

Convert me, O Lord God of Hoſts; ſhew me the Light of thy Countenance, and I ſhall be whole.

Turn the Scourge of thine Anger from this Land; and give Peace in our time, O Lord.

O Lamb of God, who takeſt away the Sins of the World, grant us thy Peace.

O Lamb of God, who takeſt away the Sins of World, have Mercy upon us.

Lord, have Mercy upon us.
Chriſt, have Mercy upon us.
Lord, have Mercy upon us.

Our Father, &c.

A ſhort Prayer for Friday *Morning.*

Bp. Taylor.

O Almighty Judge of Men and Angels, whoſe Anger is always the Miniſter of Juſtice; ſlow, but ſevere; not lightly ariſing, but falling heavily when it comes; give to thy Servant a a meek and a gentle Spirit, that I alſo may be ſlow to Anger, and eaſy to Mercy and Forgiveneſs. Give me a wiſe and a conſtant Heart, that I may not be mov'd with every trifling Miſtake, and inconſiderable Accident, in the Converſation and Intercourſe of others; never be moved to an intemporate Anger for any Injury that is done or offered: Let my Anger ever be upon a juſt Cauſe, meaſur'd with Moderation and Reaſon, expreſſed with Charity and Prudence; laſting but till it hath done ſome good, either upon my ſelf, or others.

Lord, let me be ever courteous, and eaſy to be entreated: Never let me fall into a peeviſh or contentious Spirit, but follow Peace with all Men; offering Forgiveneſs, inviting them by Courteſies, ready to confeſs my own Errors, apt to make

make Amends, and deſirous to be reconciled. Let no Sickneſs or croſs Accident, no Employment or Wearineſs, make angry, or ungentle and diſcontented, or unthankful, or uneaſy to them that miniſter to me: But in all things make me like unto the Holy *Jeſus*. Give me the Spirit of a Chriſtian, charitable, humble, merciful and meek, uſeful and liberal; complying with every Chance; angry at nothing but my own Sins, and grievous for the Sins of others; that while my Paſſion obeys my Reaſon, and my Reaſon is religious, and my Religion is pure and undefiled, manag'd with Humility, and adorn'd with Charity, I may eſcape thy Anger which I have deſerved, and may dwell in thy Love, and be thy Son and Servant for ever, through Jeſus Chriſt our Lord. *Amen.*

Friday Evening.

The Meditation.

Bp. *Taylor.*

He is a truly charitable and good Man who, when he receives Injuries, grieves rather for the Malice of him that injures him, than for his own Suffering; who willingly prays for him that wrongs him, and from his Heart forgives all his Faults; who ſtays not, but quickly asks Pardon of others for his Errors or Miſtakes; who ſooner ſhews Mercy than Anger; who thinks better of others than himſelf; who offers Violence to his Appetite, and in all things endeavours to ſubdue the Fleſh to the Spirit. This is an excellent Abbreviature of the whole Duty of a Chriſtian.

No Man can have Felicity in two States of things. If he takes it in God here, in him he ſhall have it hereafter; for God will laſt for ever. But if he takes Felicity in things of this World, where will his Felicity be when this World is done? Either here alone, or hereafter, muſt be thy Portion. Avoid thoſe things in thy ſelf which in others do moſt diſpleaſe thee: And remember, that as thine Eye obſerves others, ſo art thou obſerv'd by God, by Angels, and

and by Men. He that puts his Confidence in God only, is neither overjoy'd in any great good things of this Life, nor ſorrowful for a little thing. Let God be thy Love and thy Fear; and he alſo will be thy Salvation, and thy Refuge.

Do not omit thy Prayers for want of a good Oratory or Place to pray in; nor thy Duty for want of temporal Encouragement. For he that doth both upon God's Account, cares not how or what he ſuffers, ſo he ſuffer well, and be the Friend of Chriſt; nor where nor when he ſuffers, ſo he may do it frequently, fervently, and acceptably. Very often remember and meditate on the Wounds and Stripes, the Shame, and the Pain, the Death and the Burial of our Lord *Jeſus*; for nothing will more enable us to bear our Croſs patiently, Injuries charitably, the Labour of Religion comfortably, and cenſuring Words and Detractions with Meekneſs and Quietneſs.

Eſteem not thy ſelf to have profited in Religion, unleſs thou thinkeſt well of others, and meanly of thy ſelf; therefore never accuſe any but thy ſelf: And he that diligently watches himſelf, will be willing enough to be ſilent concerning others. It is no great matter to live lovingly with good-natur'd, with humble and meek Perſons: But he that can do ſo with the froward, with the wilful and the ignorant,

with

with the peeviſh and perverſe, he only hath true Charity; always remembring, that our ſolid true Peace, and Peace of God, conſiſts rather in complying with others, than in being complied with; in ſuffering and forbearing, rather than in Contention and Victory. Simplicity in our Intentions, and Purity of Affections, are the two Wings of a Soul; inveſting it with the Robes and Reſemblances of a Seraphim. Intend the Honour of God principally and ſincerely, and mingle not thy Affections with any Creature, but in juſt Subordination to God, and to Religion, and thou ſhalt have Joy if there be any ſuch thing in this World: For there is no Joy but in God, and no Sorrow but in an evil Conſcience.

Take not much Care what or who is for thee, or againſt thee: The Judgment of none is to be regarded, if God's Judgment be otherwiſe. Thou art neither better nor worſe in thy ſelf, for any Account that is made of thee by any but God alone: Secure that to thee, and he will ſecure all the reſt.

A Penitential Office *for* Friday *Evening.*

Bp. *Kenn.*

O Lord God, with Shame, and Sorrow, and Confuſion of Face, I confeſs and acknowledge thy infinite Mercy

Mercy and Goodneſs towards me; my infinite Vileneſs and Ingratitude to thee. Thou, Lord, infinitely good and gracious, waſt pleas'd, out of thy own free Mercy and Goodneſs to me, firſt to love me, and excite me to love again: *Glory be to thee.*

Thou, Lord, didſt vouchſafe, of a miſerable Sinner, to make me a Member of my Saviour, thy own Child, and an Heir of Heaven: *Glory be to thee.*

I, infinitely wicked and unworthy, have deſpiſed, rejected, and forfeited all the ineſtimable Bleſſings to which I was entitled by my Baptiſm: *Lord, have mercy upon me.*

Woe is me, wretch that I am; I have cut my ſelf off, by my Sins, from being a true Member of Chriſt's myſtical Body, and from all the gracious Influences, I might have derived from my Union to him: *Lord, have mercy upon me.*

Woe is me, wretch that I am; I have by my numerous Provocations loſt that holy Spirit of Adoption, whereby I might become thy Child, O God, and call thee Father; and am become a Child of wrath: *Lord, have mercy upon me.*

Woe

Woe is me, wretch that I am; I have by my own wilful Impiety diſclaim'd my being an Inheritor of the Kingdom of Heaven, and am become an Heir of the Kingdom of Darkneſs: *Lord, have mercy upon me.*

Woe is me; I have eaſily yielded to the Temptations of Satan, and have done the works of my Father the Devil: *Lord have mercy upon me.*

Woe is me; I have greedily coveted and perſued the Pomps and Vanities of this wicked World: *Lord, have mercy upon me.*

Woe is me; I have indulg'd the ſinful Luſts of the Fleſh, and given my ſelf up to work all Uncleaneſs with greedineſs: *Lord, have mercy upon me.*

Woe is me; I have loved all things which thou, O Lord, hateſt; and am my ſelf become odious in thy Sight: *Lord, have mercy upon me.*

Woe is me; I have neither believed in thee, O my God, nor obey'd thee, nor lov'd thee, as I ought, and as I ſolemnly vow'd I would: *Lord, have* &c.

O Lord God, moſt gracious and reconcileable, pity and pardon me.

II.

I lament, O Lord God, my deteſtable Impiety, for having ſo long, ſo often, and ſo obſtinately offended thee.

In the Bitterneſs of my Soul, O Father of Mercies, I bewail and abhor my Unworthineſs, and the Hardneſs of my Heart, that has deſpiſed the Riches of thy Goodneſs, and Forbearance, and Long-ſuffering, which ſhould have led me to Repentance.

O Lord God, whatever thou denieſt me, deny me not a broken and a contrite Heart.

O that my Head were Waters, and mine Eyes Fountains of Tears; that I might weep much, and love much, having much to be forgiven.

Lord, hear me, help me, ſave me, for thy own gracious Promiſe ſake, for thine own tender Mercy's ſake, for the Merits and Sufferings of JESUS thy beloved, in whom thou haſt made Penitents accepted.

III.

I have ſinned, O Lord God, I have ſinned, and done Evil in thy Sight; but I repent and turn unto thee.

I confeſs and forſake my Wickedneſs, and am ſorry for my Sin.

It grieves me, O moſt amiable Goodneſs, it grieves me, that ever I offended thee.

With all my Heart, O God, do I now renew my vows, which, alas! I have ſo often violated

O Lord God, I for the future renounce the Devil, that arch-rebel, againſt thee, with all his apoſtate Angels.

I renounce all his Worſhip, all his impious Suggeſtions, Deluſions, and Temptations; I renounce all his Works, thoſe Sins of the Spirit; all tempting others to ſin, all Hatred of Holineſs and Apoſtaſy.

I utterly renounce, O Lord God, the Pomps and Vanities of this wicked world; all covetous Deſires of Honour, Riches and Pleaſure, and all ſinful Exceſſes in things lawful.

I renounce all evil Cuſtoms, and evil Companions; all that is vain and wicked in the World; all that Friendſhip with the World, which is Enmity with thee; and all things, that may alienate my Heart from thee.

I re-

I renounce all wordly Comforts and Poſſeſſions: all my natural Relations; yea and my own Life alſo; whenever they ſtand in Competition with my Duty to thee.

I utterly renounce, O Lord God, all the ſinful Luſts of the Fleſh, all the inordinate Deſires of my own corrupt Nature, and of my carnal Mind, which is Enmity with thee.

I renounce all carnal Luſts, which war againſt thee, and againſt my own Soul; and Sloth and Idleneſs; Intemperance and Laciviouſneſs; and Filthineſs of Fleſh and Spirit; which renders us unclean in thy Sight.

O Lord God, I utterly renounce all things, that may any way diſpleaſe thee; from them all let it be thy good Pleaſure to deliver me.

IV.

Turn thou me, O Lord God, and ſo ſhall I be turned; turn the whole Stream of my ſenſual Affections from the Love of this World to the Love of thee.

Father, accept my imperfect Repentance, compaſſionate mine Infirmities, forgive my Wickedneſs, purify my Un-

cleanneſs, ſtrengthen my Weakneſs, fix my Unſtableneſs; and let thy Love ever rule in my Heart, thro' the Merits, and Sufferings, and Love of thy Son, in whom thou art always well pleas'd.

V.

For my Preſervation from the Perils of the Day paſt, and for all the Bleſſings thereof, all Love, all Glory be to thee, O Lord.

O God, my Defender, keep, and protect, and bleſs me this Night, and preſerve me from Sin and Danger for thy Mercy's ſake.

I will lay me down in Peace to take my Reſt; O my God, under the Shadow of thy Wings make me to dwell in ſafety.

Into thy Hands, O God of Truth, I commend my Soul, which thou haſt redeem'd: O ſuffer not the Purchaſe of thy Son's moſt precious Blood to periſh.

All Love, all Glory be to thee, O God the Father, who haſt made me, and all the World.

All Love, all Glory be to thee, O God the Son, who haſt redeem'd me, and all Mankind.

All

All Love, all Glory be to thee, O God the Holy Ghoſt, who ſanctifieſt me, and all the elect People of God.

Lord, hear me and accept me; pardon my Failings, and ſupply all my Wants, and the Wants of all thy faithful People, which I ſum up in the words of thine own beloved Son, Jeſus Chriſt our Lord.

A ſhorter Prayer for Friday *Evening.*

Dr. *Inett.*

O Father of Mercies, who ſaveſt my Life from Deſtruction, and daily crowneſt me with Mercy and Loving-kindneſs, who heareſt the Voice of Prayers, and inclineſt thine Ear when we call upon thee, O teach me to call upon thee as long as I live, and ſo to ask in thy Son's Name, that it may be thy good Pleaſure to hear and anſwer all my Petitions. O Father of Heaven and Earth, who knoweſt how to give good Gifts to thy Children, and haſt promiſed to withhold no manner of Good from thoſe that fear thee, and that thou wilt give thy Spirit to them that ask it, open O Lord, to thy Servant that knocks, and give to me that ask, give me thy Fa-

vour, that is better than Life, forgive me my Unrighteouſneſs, and cover all my Sins: O Father, I have ſinned againſt Heaven, and before thee, and am unworthy to be called thy Child, Lord, make me thy Servant, O let not mine Heart be inclined to any evil thing, and let me never be occupied in ungodly Works; ſet a Watch, O Lord, before my Mouth, and keep the Door of my Lips; make my whole Heart to praiſe thee, teach me to rejoice and be glad in thee, and ſing Praiſe unto thy Name, O thou moſt high; let the Benefits thou daily poureſt upon me teach me more and more to fear thy Name; thou haſt laid Help upon one that is mighty, let the Mightineſs of thy Kingdom be known unto Men, by caſting down the ſtrong Holds of Sin and Satan, by putting on me the Armour of God, and enable me to proceed from Grace to Grace, from Strength to Strength, till I become perfect in Chriſt Jeſus, and the new Man be formed in me, which is created after his Image in Righteouſneſs and true Holineſs. Lord, lay not the Sin of this Day to my Charge, but let that Mercy that

pardons

pardons Iniquity, Tranſgreſſion and Sin, paſs by all my Offences, and accept my Thanks and Praiſe for thy Mercies this Day vouchſafed to me. O prepare thy loving Mercy and Thankfulneſs, that they may preſerve me the enſuing Night, let thy Hand hold me faſt, and thy Arm ſtrengthen me, that the Enemy may not be able to do me Violence, nor the Son of Wickedneſs approach to hurt me; be thou my God and my Father, and my ſtrong Salvation, and let thy Mercy be ever with me, for Jeſus Chriſt his ſake. *Amen.*

Our Father, &c.

Saturday Morning.

The Meditation.

Bp. *Taylor.*

BLeſſed is he that underſtands what it is to love Jeſus, and contends earneſtly to be like him: Nothing elſe can ſatisfy, or make us perfect. But be thou a Bearer of his Croſs, as well as a Lover of his Kingdom: Suffer Tribulation for him, or from him, with the ſame Spirit thou re-

ceiveſt Conſolation: Follow him as well for the bitter Cup of his Paſſion, as for the Loaves: And remember that if it be an hard ſaying, *Take up my Croſs and follow me*, it is an harder ſaying, *Go, ye curſed, into everlaſting Fire.*

No Man can always have the ſame ſpiritual Pleaſure in his Prayers; For the greateſt Saints have ſometimes ſuffered the Baniſhment of the Heart, ſometimes are fervent, ſometimes they feel a Barrenneſs of Devotion; for this Spirit comes and goes. Reſt therefore only in God, and in doing thy Duty: And know, that if thou beeſt overjoy'd to Day, this Hour will paſs away, and Temptation and Sadneſs will ſucceed. In all Afflictions ſeek rather for Patience than for Comfort: If thou preſerveſt *that*, *this* will return. Any Man would ſerve God if he felt Pleaſure in it always; but the virtuous does it when his Soul is full of Heavineſs, and regards not himſelf, but God; and hates that Conſolation that leſſens his Compunction, but loves any thing whereby he is made more humble. That which thou doeſt not underſtand when thou readeſt, thou ſhalt underſtand in the Day of thy Viſitation: For there are many Secrets of Religion which are not perceiv'd till they be felt, and are not felt but in the Day of a great Calamity.

He that prays deſpairs not: But ſad is the Condition of him that cannot pray: Happy are they that can, and do, and love to do it. He that will be pleaſed in his Prayers, muſt make his Prayers his Rule. All our Duty is there ſet down, becauſe in all our Duty we beg the Divine Aſſiſtance: And remember that you are bound to do all thoſe Duties, for the doing of which you have prayed for the Divine Aſſiſtance.

Be doing Actions of Religion as often as thou canſt, and thy worldly Pleaſures as ſeldom; that if thou beeſt ſurprized by ſudden Death, it may be odds but thou may'ſt be taken at thy Prayers. Watch and reſiſt the Devil in all his Temptations and Snares. His chief Deſigns are theſe, To hinder thy Deſire in Good, to put thee from thy ſpiritual Employment, from Prayers, eſpecially from the Meditation of the Paſſion, from the Remembrance of thy Sins, from humble Confeſſion of them, from ſpeedy Repentance, from the Cuſtody of thy Senſes and thy heart, from firm Purpoſes of growing in Grace, from reading good Books, and frequent receiving the holy Sacrament. It is all one to him if he deceives thee by a Lye or by Truth: Whether he amaze or trouble thee by Love of the preſent, or Fear of the future. Watch him but in theſe things, and there will be no Part left unarmed, in which he can wound thee.

Remember how the Proud have fallen; and they who have preſumed upon their own Strength have been diſgrac'd; and that the boldeſt and greateſt Talkers in the Days of Peace have been the moſt dejected and puſillanimous in the Day of Temptation. No Man ought to think he hath found Peace, when nothing troubles him; or that God loves him, becauſe he hath no Enemy; nor that all is well, becauſe every thing is according to his Mind; nor that he is an holy Perſon, becauſe he prays with great Sweetneſs and Comfort. But he is at Peace who is reconciled to God; and God loves him when he hath overcome himſelf; and all is well when nothing pleaſes him but God, being thankful in the midſt of his Afflictions; and he is holy, who, when he hath loſt his Comfort, loſes nothing of his Duty, but is ſtill the ſame when God changes his Face towards him.

A Prayer for Saturday *Morning.*

Bp. *Taylor.*

O Almighty God, great Lord of Heaven and Earth, I, a miſerable Sinner, with Fear and Shame caſt my ſelf down before thee, humbly confeſſing my manifold Sins and unſufferable Wickedneſſes, by which I have deſerv'd thy Wrath,

Wrath, and eternal Separation from the ſweeteſt Comforts of thy Preſence. I confeſs, O great God, that I have ſinned grievouſly againſt thee by Thought, Word, and Deed, by Night and by Day, in Private and in Publick, particularly, *&c.* My Sins of Omiſſion are infinite, and my Sins of Commiſſion cannot be number'd: Thy Words and Laws, O God, are holy, and thy Judgments are terrible; but I have broken all thy righteous Laws, and incurred thy ſevereſt Judgments; and where ſhall I appear, when thou art angry with me?

But, O Lord, my Judge, thou art alſo my Redeemer; I have ſinned, but thou, O bleſſed Jeſus, art my Advocate: have Mercy upon me a moſt miſerable Sinner; enter not into Judgment with me, leſt I die; but ſpare me, gracious Lord, ſpare thy Servant, whom thou haſt redeemed with thy moſt precious Blood: O reſerve not Evil in Store for me againſt the Day of Vengeance, but ſhew thy Goodneſs in me, and let thy Mercy be magnify'd upon me; deliver me from the Power of Sin, and preſerve me from the Puniſhment of it.

Thou,

Thou, whoſe Mercy is without Meaſure, whoſe Goodneſs is unſpeakable, deſpiſe not thy returning Servant, who earneſtly begs for Pardon and Reconciliation; grant me the Forgiveneſs of what is paſt, and a perfect Repentance of all my Sins, that for the Time to come I may with a pure Spirit, a broken and contrite Heart, ſanctified Lips and holy Deſires, ſerve thee religiouſly; walking humbly with my God, converſing juſtly and charitably with Men, poſſeſſing my Soul in Patience and Holineſs, and my Body in Sanctification and Honour.

Thou, who dwelleſt in the Light, to which no Man can approach, in whoſe Preſence there is no Night, in the Light of whoſe Countenance there is perpetual Day; I thy Servant, whom thou haſt preſerved this Night, who lives by thy Power this Day, bleſs and glorify thee, for the Defence of thy Almighty Providence; and humbly pray thee to grant, that this Day, and all the Days of my Life, may be holy and peaceable, healthful to my Body, and profitable to my Soul. Send thy holy Spirit, the Spirit of Peace, to be the Guide of my Ways,

the Guard of my Soul and Body. Save, defend, and keep me in thy Fear and Love; give unto me the Light of thy Countenance, Peace from Heaven, and the Salvation of my Soul in the Day of the Lord Jeſus.

Hear alſo my Prayers for thy holy Catholick Church; unite all her Diviſions, extirpate out of her all Hereſies and falſe Doctrines, accept her ſpiritual Sacrifices; let her live by thy Spirit, and reign in thy Glory. Remember all them whom thou haſt appointed to be Stewards of thy holy Myſteries; give them ſuch Wiſdom and Charity, ſuch Diligence and Zeal, that they may be Guides to the blind, Comforters to the weary and heavy-laden; that they may ſtrengthen the weak, and confirm the ſtrong, boldly rebuke Sin, and patiently ſuffer for the Truth. Preſerve, O great King of Heaven and Earth, all Chriſtian Princes, more eſpecially our gracious Sovereign; crown 'em with Juſtice and Peace, and with the Love of God and their People; let Holineſs be the Ornament of their Heads, and let the anointing from above make them ſacred and venerable, wiſe

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and holy; that being faithful Servants of thee, the King of Kings, they may inherit a Crown of everlasting Glory.

O blessed God, who art rich in Mercy and Compassion, have Mercy on all States of Men and Women in the Christian Church; remember the Poor and Needy, the Widow and Fatherless, the Friendless and Oppressed; relieve their Necessities, comfort their Sorrows, strengthen their Weakness; heal the sick and languishing, and them that draw near unto Death; and suffer not Satan to prevail over them in the Day of their Calamity; give them a Deliverance, when thou seest expedient for them, and in the mean Time a sanctified Use of thy Rod. Let these my Prayers, O Lord, find Access to the Throne of Grace, thro' the Son of thy Love, our blessed Mediator and Advocate, Jesus Christ the Righteous; to whom with thee, O Father, in the Unity of the Spirit, be all Glory and Thanks, all Honour and Power, all Love and Obedience, all Majesty and Dominion, for ever and ever. *Amen.*

Our Father, &c.

SATURDAY EVENING.

The Meditation.

Dr. *Inett.*

RELigion is the Method and Addreſs of Heaven to make Men good and virtuous, and is beſt underſtood when moſt practiſed, and by the Piety it teaches beſt aſſerts and defends it ſelf. He beſt pleads the Cauſe of Heaven whoſe Life is the faireſt Copy of its Piety, and is the beſt Advocate of the Goſpel that lives a Pattern of that univerſal Goodneſs it requires. He diſputes beſt for his Chriſtianity that is good and virtuous by its ſacred Influence and Conduct, whilſt unpractiſed Arguments anſwer themſelves, and conclude only againſt the Man that brings them; for that Zeal is of no Value that is only Fuel to it ſelf, and ſpends in uſeleſs Heats that Warmth which ſhould cheriſh a generous and uſeful Virtue, and kindle the holy Ardours of the moſt ſincere and unaffected Piety, for herein God has laid the Foundation of our Hopes, here center all his Precepts, his Threats and Promiſes: He gives Aſſurance of Life and Glory, that having ſuch Promiſes we ſhould purify our ſelves, has revealed his Will, that we might know and obey it, and left his Menaces on Record,

cord, that the Terror of the Lord might perſuade Men to be good and virtuous, and ſent his Son to die to redeem from the Power and Prevalence, as well as Puniſhment of Sin; and ſurely he never intended that his Righteouſneſs ſhould excuſe the Neglect of ours, or his being good warrant our being ill, that our Faith ſhould ſuperſede our Charity, or the Hopes of Mercy he has given us encourage the Impieties he has forbid; no, God expects that that Juſtice which ſpared not his own Son, ſhould awake us from the flattering Thoughts of Eſcape, if we neglect ſo great Salvation as he tenders to us in the Ways of Peace and Holineſs; that his Righteouſneſs ſhould teach us the Neceſſity of our own, and therefore aſſures us that he loves, aſſiſts, and owns, and will at laſt reward our Piety; that ſuch Conſiderations may make us duly ſenſible that we muſt love, and ſerve, and adore him here, if we ever hope to be glorified with him hereafter; let then that eternal Goodneſs be my Pattern, and let me ſtrive to imitate that perfect Being that I hope to adore and enjoy for ever, and my Duty be a Prelude to my Reward, and a ſteady and ſerious Piety introduce me to the Joys that Time ſhall never end.

A Prayer for Saturday *Evening.*

Bp. *Taylor.*

O Almighty Father, who gaveſt the Sun for a Light by Day, and the Ordinances of the Moon and Stars for a Light by Night; vouchſafe to receive me this Night, and ever, into thy Favour and Protection; defend me from all ſad Calamities and evil Accidents; and rule and govern me with thy holy Spirit, that I may paſs this Night without Sin, and be preſerved from the Infection of every Temptation. Let not the Sins of this Day deprive me of thy gracious Protection; but let thy merciful Ears be open to my Prayers for Pardon and Forgiveneſs.

I deſire, O Lord, with Sorrow and Shame to confeſs my Sins unto thee, and to humble my ſelf, at the Remembrance of Folly: O thou God of Pity and Compaſſion, have Mercy on me; for thou art merciful and gracious, and haſt revealed to us thine infinite Mercies in Jeſus Chriſt; for his ſake give me true Pentence, and the perfect Remiſſion of my paſt Sins; waſh my Soul

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in the Blood of the holy Lamb, and the Baptiſm of Repentance; and grant, that I may henceforth live a holy and a bleſſed Life, in all Godlineſs and Honeſty, increaſing in the Knowledge of God, and being fruitful to every good Work. O let it be the Work of my Life to obey thee; the joy of my Soul to pleaſe thee; that in a conſtant and faithful diſcharge of my Duty, I may watch for the coming of my Lord, and be ready to enter in with him, at whatſoever hour he ſhall come.

Thou, O Lord, who by thy bleſſed Son our moſt gracious and moſt holy Redeemer, haſt ſubdued all the Powers of Hell and the Grave, taken away the ſting of Death, and broke in pieces the Powers of Darkneſs; have mercy upon me now, and at the hour of Death: O let me not be ſnatch'd away unprepared, nor ſurpriz'd in any act of Sin, nor called upon, when my Lamp is untrim'd: let my Death, (if it be thy bleſſed Will) be neither violent nor untimely, but after the ordinary viſitation of Men; preſerve my Reaſon and Religion, my Faith and Hope, my Senſe and

Speech

Speech perfect and useful to the last of my Days; and grant, that I may die the Death of the righteous, and my future State be like his.

Defend, O Lord, and preserve thy Church, from all Heresy and Schism; from the Conspiracies of the Atheists and the sacrilegious; from all that persecute and oppose the Truth: and give unto them, who serve thee in the Mysteries of Religion, Wisdom and Holiness, the Blessings of Peace and Righteousness, and the powerful Aid of thy holy Spirit.

And, O Almighty God, who rulest in the Kingdoms of Men, by whom Kings reign, and Princes decree Justice, defend those with thy Mercy, whom thou hast adorn'd with thy Power; advance the just Interests, and preserve the Persons, of all Christian Princes, especially our most gracious King; defend and save them from all Treasons and Conspiracies; give them long Life and Peace in this World, and a Crown of Glory in the World to come. With a propitious Eye, O gracious Comforter, behold all that are in Affliction;

hear the Sighings of the diſtreſſed, the Groans of the ſick, the Prayers of the oppreſſed, the Deſires of the poor and needy; give them Patience under their Sufferings, and an happy Iſſue out of all their Afflictions.

Theſe my Prayers, O moſt merciful Father, vouchſafe to hear, through the Mediation of Jeſus Chriſt our Redeemer and moſt merciful Saviour, who with Thee and the Holy Ghoſt together is worſhiped and glorified, in all the Churches of the Saints, one God bleſſed for ever. *Amen.*

Our Father, &c.

Occa-

Occaſional Devotions.

A Morning Prayer, to be uſed when the Time will not admit of a longer.

Dr. *Scott.*

O God, who art my Hope and Strength, upon whoſe Aid and Aſſiſtance I depend, look down, I beſeech thee, upon a poor helpleſs Creature, who am going forth into a buſy World, that is full of Snares and Temptations. Bleſſed be thy Name. My Heart continues ſtill reſolv'd upon a thorough Courſe of Amendment; and therefore, here, in thy dreadful Preſence, I do moſt ſolemnly promiſe and engage my ſelf, that whatſoever Temptations I meet with this Day, I will not wilfully commit any Sin, no, not the Sin I am moſt inclin'd

to; nor omit any Duty, how contrary ſoever it may be to my Nature; and, that I will faithfully endeavour to keep ſuch a conſtant Guard upon my ſelf, as that I may not be ſurpriz'd and overtaken, through my own Inadvertence and Unwarineſs. But this, O Lord, I promiſe, not out of any Confidence in my own Strength, but in Dependance upon thee, and in hope, that out of thy tender Pity to a poor impotent Wretch, thou wilt not be wanting to me in any neceſſary Aſſiſtance; but that either thou wilt remove from me all great and important Temptations, or enable me, by thy Grace, to repel and vanquiſh them; and this I do moſt earneſtly beſeech in the Name and Mediation of Jeſus Chriſt; with whoſe Prayer I conclude this my Morning Sacrifice, *Our Father*, &c.

The Evening Prayer.

Idem.

BLeſſed be thy Name, O moſt gracious and merciful Father, for thoſe great and numberleſs Favours, which from Time to Time thou haſt heaped upon

upon me, who am leſs than the leaſt of all thy Mercies; particularly for the ſignal Mercies of this Day, for that thou haſt not ſhut thine Ears againſt my Prayers, nor withdrawn thy ſelf from me; but haſt accompanied me with thy Grace, thro' all thoſe Snares and Temptations to which I have been expoſed. Praiſed be thy Name, that thou haſt not ſuffer'd me to be tempted above what I was able; that thou haſt ſo powerfully aſſiſted me againſt thoſe Temptations I have been engag'd with, and, by putting ſo many good Thoughts into my Mind, haſt ſtrengthen'd my Reſolution, and render'd it ſo ſucceſsful and victorious. 'Tis to thy Grace that I owe all the Good I have done, and 'tis by thy Aid that I have eſcaped all the Evils I have been tempted to; wherefore, not unto me, O Lord! not unto my Strength or Endeavours, but unto thy Name be all the Glory and Praiſe of this Day's Deliverance and Preſervation. O never let the Remembrance of this thy Goodneſs towards me, depart from my Mind! but let it kindle in me ſuch a grateful Senſe, as may more and

more incite me to love and obey thee, and depend upon thee for the future. And as thou haſt been pleaſed to conduct me ſafely, by thy Grace, through all the Dangers and Temptations of the Day, ſo do thou take me into thy Care and Protection this Night, and grant that I may awake in the Morning, with a Heart ſo inflam'd with the Remembrance of thy Goodneſs, and ſo encouraged with this Day's Succeſs, and ſo endear'd to the Practice of Virtue, by the growing Delights and Pleaſures of it, as that I may perſiſt in my religious Courſe with greater Courage and Alacrity: And this I humbly beg for Jeſus Chriſt's ſake, in whoſe Name and Words I farther pray, *Our Father*, &c.

A ſhorter Prayer for the Morning.

Dr *Inett.*

O Almighty Father, to whoſe Goodneſs I owe the Safety and Protection of the paſt Night, do thou vouchſafe to accept my Praiſes for the ſame, and renew thy Mercy with the Day: Let me as conſtantly ſhare the Light of thy

thy Spirit, as that of the Sun; let thy Law this Day be my Guide, thy Power defend me, and thy Grace direct me, that every Day thou addeſt to my Life, may make me fitter for the great Day of Accounts, and thy Mercy for the Joys of thy Reſt, through Jeſus Chriſt our Lord. *Amen.*

A ſhort Prayer for the Evening.

Idem.

O Almighty and moſt merciful Father, who delighteſt in ſhewing Mercy and doing Good; pardon the Sins I have committed, and teach me Thankfulneſs for thy Mercies I have this Day received: Continue thy watchful Eye of Providence over me: Defend me this Night from all evil Accidents, Sin and Danger; refreſh my Body with moderate Reſt and Sleep; adorn my Soul with the Graces of thy holy Spirit, and ſave both Body and Soul in the Day our Lord Jeſus Chriſt. *Amen.*

A Prayer to be uſed on the Lord's Day, before going to, or in the Church.

Dr. *Horneck.*

O God, I am now going (I am come) into the Houſe where thy Honour dwelleth; over-awe me with a Senſe of thy Preſence, that I may pray with Underſtanding, and like a Perſon concern'd about the Bleſſings I ſhall pray for. Fix my Thoughts and my Affections on thee, and teach me to make Interceſſions with Groans which cannot be utter'd. Let thy Word be ſweet to me, and give me a tractable Spirit, that may chearfully and willingly ſubmit to the Yoke of the Lord Jeſus. Aſſiſt me in all my Duties and Devotions, and let thy good Spirit direct and order them to thy Glory. Make my Soul a Gainer by theſe ſpiritual Exerciſes, and let all the Congregation feel the Power of thy Influences, that with one Heart, and one Voice, we may glorify God in the Day of Viſitation, thro' Jeſus Chriſt our Lord. *Amen.*

After

After Sermon.

Idem.

BLeſſed Lord, who liveſt for ever; I have pray'd, I have hear'd thy Word, I have join'd with thy People in their Supplications; if thou, Lord, ſhouldeſt mark Iniquities, who ſhall ſtand? Pardon, I beſeech thee, the Iniquities of my holy Things, and what Imperfections thou haſt ſeen in my Devotions; cover them with the unſpotted Righteouſneſs of Chriſt Jeſus, and cleanſe them with his Blood. Caſt me not away from thy Preſence, neither take thy holy Spirit from me. Accept of my imperfect Services, and make me more circumſpect in all my Ways. Let thy Word be written in my Heart, and let neither the Cares, nor Riches, nor Pleaſures of the World ſteal it away. And grant, O Lord, that the Words which we have heard and read this Day, may be ſo ingrafted in our Hearts, that it may bring forth in us the Fruit of good Living; and give us thy Grace to walk according to this Rule, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer to be uſed when hinder'd from Publick Prayers.

Dr. *Inett*

O Moſt gracious and eternal Father, who haſt promiſed to accept of Mercy inſtead of Sacrifice; let not my Abſence from it, deprive me of the Bleſſings of thy Houſe, but of thy Goodneſs pardon my Omiſſions, and let me ſhare the Benefit of thy Peoples Prayers, for Jeſus Chriſt his ſake. *Amen.*

A Prayer for a Woman with Child.

O Almighty God, who knoweſt our Members yet being imperfect, and formeſt us in the Womb; have Mercy on the Fruit of mine; give it a perfect Underſtanding, and perfect Limbs; and when thou bringeſt it to the Birth, enable me to bring forth; yet becauſe in thy juſt Indignation againſt Sin, thou haſt determined that the Woman ſhould bring forth in Sorrow, give me Strength and Patience to undergo my Doom; and let thy Pity and Compaſſion ſupport me

me under my Pangs and Throws, and in thy good Time deliver me out of them; and all for his Sake who was born of a Woman, Jeſus Chriſt the Righteous. *Amen.*

A Thankſgiving after Child-Birth.

O Father of all Mercies, and God of all Comfort, who haſt heard me in the time of Trouble, and been my Helper and Deliverer; vouchſafe to accept my humble Thanks and Praiſe, for this thy great Goodneſs towards me. Let not my Joy, that a Child is born, make me forget thy Goodneſs, who didſt faſhion all its Members; and however I may forget my Pain, let me never forget thy Mercy, but teach me ſo to manifeſt my ſelf truly thankful, by a holy Life, that a fruitful Womb may be really a Bleſſing, and all that are, or ſhall be mine, may be thy Children, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer for one troubled in Mind.

O Father of Mercy, from whom comes every good and perfect Gift, ſpeak Peace to my Soul, ſay unto it,

it, I am thy Salvation. O Lord, be merciful to me a Sinner; heal my Soul that has ſinned againſt thee! O bleſſed Father, ſuffer me not to be tempted above what I am able to bear, but with the Temptation make me a way to eſcape it! O contend not for ever with a poor Mortal; be not always Wroth with a Soul thou haſt made! O ſweet Jeſus, thou waſt tempted like to poor Sinners, that thou mighteſt be touch'd with a Feeling of our Infirmities, and be ready to help in the Time of need. O help me in my Time of need! Say unto me, *thy Sins be forgiven.* Deliver me from the Snares of Death that encompaſs me, from the Pains of Hell that take hold upon me. O be merciful unto a Soul thou haſt redeemed, deliver me from thy Wrath, and from everlaſting Damnation. *Amen.*

A Prayer againſt evil Thoughts.

O Eternal God, before whom all things are open and naked, who knoweſt my Thoughts before they are formed, and art privy to the ſecret Motions

tions of my Heart, before they aſſume the Turpitude of Sin! Be thou pleaſed, that thy Grace may prevent every vicious Inclination that may ariſe in my Heart, and ſtifle all my Propenſities to Sin: Speak the Word, and heal the Corruptions from whence they ſpring. Let the bleſſed Spirit ſo influence, and direct, and ſanctify all my Thoughts, that a ſecret Guilt may not harbour there, but all my Intentions and ſecret Purpoſes may be regulated by thy Will, and conformed unto thy Law, for Jeſus Chriſt is ſake. *Amen.*

A Prayer before, or in a Journey.

O Almighty God, whoſe Power rules over all, and whoſe Providence extends itſelf to the whole Creation, receive me into thy Protection and Care, and give thy Angels Charge to keep me in all my Ways: Deliver me from the Snares of wicked Men, that may purpoſe to overthrow my Goings: Bring both my Soul and Body ſafe to the Place where I would be, and let no Evil befal me in my Way. O preſerve my goings

ings out, and my comings in, henceforth and for evermore. *Amen.*

A Parent's Prayer for Children.

O Blessed Father, whose Gift and Heritage Children are, in Mercy look down on mine; make them thy Servants; be thou unto them a God and a Father, and shew them thy Salvation. Teach them to fly youthful Lusts, and so to live, that out of their Lives thou mayest perfect thy own Praise: Make them holy and innocent, harmless and unblameable; guide them with thy Counsel, keep them in thy Ways, and let them never depart from thy Statutes. O suffer them to come unto thee, and forbid them not, but make them a Part of thy Kingdom here, and receive them into thy Glory hereafter, for Jesus Christ his sake. *Amen.*

A Servant's Prayer.

O Almighty God, who in thy Wisdom hast made different Ranks of Men, and givest Blessings suitable to every

every State and Condition: Look down upon me, and give me Grace to do my Duty with Patience and Diligence, with Fidelity and Chearfulneſs, in that State of Life in which thou haſt placed me, and do thou at laſt receive me among thy faithful Servants, for his ſake who took upon him the Form of a Servant, Jeſus Chriſt. *Amen.*

A Prayer for Enemies.

O Almighty God and moſt merciful Father, who haſt Compaſſion upon all Men, and hateſt nothing thou haſt made; who ſendeſt thy Rain upon the juſt, and upon the unjuſt, and art merciful to the evil as well as good; forgive and turn the Hearts of all my Enemies. O moſt Holy Jeſus, who diedſt for thy Enemies, and didſt lay down thy Life to make their Peace, through the Blood of thy Croſs, and reconcile us to God, and one to another; do thou do good to them that hate me, bleſs them that curſe me, and be merciful to them that have reproached or deſpitefully uſed me: Do thou

thou forgive and teach me heartily to forgive them too, and ſo to overcome Evil with Good, that I may be the Child of my Father which is in Heaven, and receive the Bleſſing of the Merciful, in thy glorious Kingdom, O bleſſed Jeſus, my only Saviour and Redeemer. *Amen.*

A Prayer for all Proteſtant Diſſenters.

O Moſt Holy Father, who in thy Wiſdom didſt foreſee that an Enemy ſhould ſow Tares in thy Field, and Diviſions come, and yet in thy Juſtice haſt pronounced a Woe againſt them by whom Offences come; have Pity and Compaſſion on the poor miſled People in theſe Kingdoms; forgive all they have hitherto done amiſs; and for the future open their Eyes that they may ſee the Ways of Truth and Peace: Take from 'em all Prejudice and Paſſion, all Wilfulneſs and carnal Ends; and ſo direct and guide thoſe thou haſt appointed to watch over their Souls, that by their Piety and their Prudence, their Patience and Tenderneſs, they may be brought

brought into the Boſom of the Church; and we may be join'd together in the ſame Mind, and in the ſame Judgment; and all as one Man unite to ſtem the Tide of Irreligion and Prophaneneſs; and ſo live together in Peace and Piety, that as we have but one Faith, and one Lord, ſo we have but one Heart and one Way; and at laſt obtain the End of the ſame common Hope, the Salvation of our Souls; and all for his ſake, who is the Prince of Peace, and Great Shepherd and Biſhop of our Souls, Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

A Prayer for Patience and Content.

O Almighty and moſt merciful Father, who by thy Providence doſt wiſely order all things for the Good and Welfare of Mankind, and doſt diſpenſe thy Mercies and thy Judgments as ſeems to thee moſt expedient to that great End, placing every one in ſuch Circumſtances thou knoweſt beſt and fitteſt for them: Teach me perfectly to reſign my ſelf to thy Will; and not only without

Murmuring, Peeviſhneſs, or Repining, to ſubmit to thy Diſpoſal; but with Patience and Content to acquieſce in whatever Trial or Condition thou haſt order'd or appointed for me; that at laſt, through his Merits who has ſuffered for us, leaving us an Example that we ſhould follow his Footſteps; I may attain to the Reſurrection of the Juſt; and having ſubmitted to thy Will here on Earth, may with thy holy Angels eternally do thy Will in Heaven; and with them adore and praiſe thy Name for ever and ever. *Amen.*

A Prayer for Holineſs.

O Moſt Holy and Eternal Father, who art of purer Eyes than to behold the leaſt Iniquity with Approbation; and haſt declared, that without Holineſs no Man ſhall ſee the Lord: Do thou purge me from all Filthineſs both of Fleſh and Spirit; teaching me to deny all Ungodlineſs and worldly Luſt, and to live righteouſly, ſoberly, and godly in this preſent evil World. O make me holy in all manner of Converſation;

verſation; and holy as thou art holy; and ſo to live before thee in Holineſs and Righteouſneſs all my Days, that at laſt with thee, O moſt holy Father! I may receive the Fruits of Holineſs; and with them that by well-doing ſeek for Glory, Honour, and Immortality, Eternal Life; and all for the ſake of thy Holy Child, Jeſus Chriſt the Righteous. *Amen.*

A Prayer for Faith.

ALmighty God, from whom comes every good and perfect Gift, and who art the Author and the Giver of every good thing; do thou purge out my Diffidence and Infidelity; ſtrengthen and encreaſe my Faith; let it be vigorous and lively, and let it work by Charity; let it influence my Life and Practice; and teach me ſo ſtedfaſtly to look up to the Author and Finiſher of my Faith; that I may chearfully run in the Ways of thy Commandments; and diligently keep thy Statutes; and at laſt be happy among them that believe, and be received with thy Faithful Servants into the Joys of thy Reſt, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for Grace.

O Moſt merciful Father, who knoweſt me to be ſet in the midſt of ſo many and great Temptations, that by reaſon of the Frailty of my Nature, I cannot always ſtand upright; and haſt promiſed to give thy Spirit to them that ask it: O Lord, let thy Grace be ſufficient for me! Manifeſt thy Strength in my Weakneſs; and in all Trials and Temptations let thy Grace be preſent with me, that when I am tempted I may not fall, but through thy Aſſiſtance eſcape the Snares of Sin and Folly; and ſo run the Race that is ſet before me, that I may at laſt obtain the Crown of Righteouſneſs; all which I humbly beg for his ſake, who is the Son of thy Love, Jeſus Chriſt my Lord and Saviour. *Amen.*

A Prayer for Content in, and a right Uſe of Proſperity.

O Almighty God, who knoweſt how uneaſy we are in the midſt of Plenty; how ready to murmer even in the Poſſeſſion

Poſſeſſion of all Temporal Bleſſings; and when thy Providence is moſt indulgent towards us, to create to our ſelves Occaſions to complain: Do thou, remove from me all Pride and Peeviſhneſs, all Uneaſineſs and Diſcontent; ſweeten my querulous Nature, and add to thy other Bleſſings, a Spirit ſerene and eaſie, humble and contented; and let thy Grace teach me how to abound, to be chearful and thankful in the Enjoyment of the Bleſſings thou beſtoweſt upon me; and ſo to uſe them, that they may make me ſuch Friends as will never fail, and fit me for the everlaſting Poſſeſſion of true Riches in Bliſs, and Glory, through Jeſus Chriſt our bleſſed Saviour and Redeemer. *Amen.*

A Prayer for Temperance.

O Moſt holy and ever bleſſed Jeſus, who haſt conſecrated the Infirmities of human Nature, by taking upon thee our Fleſh; and not only taught us by thy Example to govern our Paſſions, and bound our Appetites, but promiſed to aſſiſt in well-doing all that call upon

thee: Help me, I beſeech thee, for the Glory of thy Name; and ſo conſtantly protect me by thy Grace and Goodneſs, that no Temptation may betray me to Intemperance; that my Table may never become a Snare to me; nor the Indulging of my Appetite deſtroy that for which Chriſt died; but give me a perfect Conqueſt over my Appetite, and teach me to live up to the ſtricteſt Rules of Temperance, that no Diſorders of Body or Mind may ever prejudice my Health, or ſtain my Innocence; but that in my Body and my Spirit, which are thine, I may glorify thee, O Bleſſed Father, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for Meekneſs and Humility.

O Moſt merciful Father, who knoweſt the Vanity and Infirmities of human Nature, and doſt promiſe to pity and forgive them: Have Mercy on me, vain Duſt and Aſhes, and forgive all my Vanity and Ambition: Let not the Reputation or Opinion of any thing that is great or good in me puff me up, or make me inſolent and uneaſy to the mean-

meaneſt Perſon! but do thou, O bleſſed Father, who putteſt a Value on the Ornament of a meek and humble Spirit, ſubdue every proud & aſpiring Thought, and teach me to learn of him that is meek and lowly, and find Reſt to my Soul from all thoſe uneaſy Vanities that attend on Haughtineſs and Ambition: And all for his ſake who was the great Pattern of Meekneſs and Humility, Jeſus Chriſt the Righteous. *Amen.*

For Pardon of Sin.

Bp. *Sanderſon.*

O Almighty God and merciful Father, I thine unworthy Servant do with Shame and Sorrow confeſs, that I have all my life long gone aſtray out of thy ways like a loſt Sheep; and that by following too much the Devices and Deſires of my own Heart, I have grievouſly offended againſt thy holy Laws, both in Thought, Word, and Deed: I have many times left undone thoſe good Duties, which I might and ought to have done; and I have many times done thoſe Evils, when I might have avoided them, which I ought not to have done.

I confeſs, O Lord, that there is no Health at all, nor Help in any Creature, to relieve me; but all my Hope is in thy Mercy, whoſe Juſtice I have by my Sins ſo far provoked; have Mercy therefore upon me, a miſerable Offender; ſpare me, O good God, who confeſs my Faults, that I periſh not; and according to thy gracious Promiſes, declar'd unto Mankind in Chriſt Jeſus our Lord, reſtore me upon my true Repentance unto thy Grace and Favour. And grant, O moſt merciful Father, for his ſake, that I may henceforth ſtudy to ſerve and pleaſe thee, by leading a godly, righteous and ſober Life, to the Glory of thy holy Name, and the eternal Comfort of my own Soul, through Jeſus Chriſt our Lord. *Amen.*

For Repentance and Growth in Grace.

Bp *Taylor.*

O Eternal God, gracious and long-ſuffering, the Fountain of Mercy and Holineſs, hear the Cries, and regard the Supplications of thy Servant; and work in me ſuch a Sorrow for my Offences, as may be deadly to the whole Bo-

Body of Sin, but the Parent of an excellent Repentance. O ſuffer me not any more to do any Act of Shame; let me not look back upon *Sodom*, nor delight to dwell in the Neighbourhood of the horrible Regions of Death; but let thy Grace be preſent with me, that I may with ſo ſtrong a Reſolution, ſo holy a Repentance, ſo pure a Hope, and ſo ſublime a Charity turn unto thee, that no Temptation may henceforth be able to prevail againſt me. Work in me a holy and unreproveable Faith, whereby I may overcome the World, crucify the Fleſh, and quench all the fiery Darts of the Devil: and let this Faith produce Charity, that my Repentance may be perfect and acceptable, and my Hatred of Sin increaſe my Love of God, and that Love produce univerſal Obedience to his Commandments, and that univerſal Obedience be perpetual. Strengthen me each Day more and more continually, with thy holy Spirit, that I may grow in Grace, and proceed in Holineſs, live in thy Favour, and die with thy Bleſſing; and at the Day of Judgment may have my

Por-

Portion in the Reſurrection of the Juſt, and enter into the Joy of my Lord, to reap from the Mercies of God, in the Harveſt of a bleſſed Eternity, what is here ſown in Tears and penitential Sorrow; being pardoned, and accepted, and ſaved by the Mercies of God, in our Saviour Jeſus Chriſt. *Amen.*

For Chaſtity.

O Holy and immaculate Jeſus, who waſt born of a pure Virgin, and delighteſt to dwell in pure and virgin Hearts, with Mercy behold thy Servant, ſurrounded with the Temptations of thoſe impure and fleſhly Luſts, which war againſt the Soul, and too apt to be overcome by them. I cannot, O my God, ſtand in the Day of Battle and Danger, unleſs thy Grace prevent and ſtrengthen me: O let thy bleſſed Spirit deſcend upon me, the Spirit of Purity and Holineſs, and preſerve me chaſte and ſpotleſs, clean and undefiled; that my Body may be an holy Temple, and my Soul a Sanctuary, fit for thee to dwell in. Pardon all my paſt Impu-

rities,

rities, whether in Thought, Word, or Deed, and reprove in me the Spirit of Luſt and Uncleanneſs. Kindle the holy Fire of thy Love in my Heart, and let it conſume all my Droſs; that I may no more grieve thy bleſſed Spirit by any Work of Darkneſs, but after a chaſte and religious Life here, may be preſented to God waſh'd and cleanſed in thy Blood, holy Lamb of God, and reign with thee for ever. *Amen.*

For Temperance.

O Bountiful and gracious Lord, who giveſt us all things richly to enjoy, be thou gracious to thy Servant yet more, and ſuffer me not by my Folly to turn thy Bounty into Sin, thy Grace into Wantonneſs; but give me the Spirit of Temperance and Sobriety, that I may uſe thy Creatures in the ſame Meaſure and to the ſame Purpoſes, which thou haſt deſigned; ſo as may beſt enable me to ſerve thee; and not to make Proviſion for the Fleſh, to fulfil the Luſts thereof. Pardon, O God, in whatſoever I have offended thee, by Meat and Drink,

Drink, and Pleaſure; and never let my Body any more be oppreſſed with Surfeiting and Drunkenneſs, or the enervating Luxuries of this ſenſual Life; but ſubdue my Appetite to Reaſon and thy Grace, that my Table may be no more a Snare unto me, nor my Food become a Temptation, a Sin, or a Diſeaſe; but that my Affections being changed from earthly to heavenly, I may hunger and thirſt after Righteouſneſs, and account it my Meat, and Drink, and Pleaſure, to do thy Will, O God. Grant this, O Lord, for thy Son Jeſus Chriſt's ſake, our only Mediator and Advocate, *Amen.*

Againſt inordinate Anger.

O Almighty Judge of Men and Angels, whoſe Anger is always the Miniſter of Juſtice; ſlow, but ſevere; not lightly ariſing, but falling heavily when it comes; give to thy Servant a meek and gentle Spirit, that I alſo may be ſlow to Anger, and eaſy to Mercy and Forgiveneſs. Give me a wiſe and a patient Heart, that I may not be moved to intemperate Wrath on every trifling Mi-

Miſtake and inconſiderable Accident; but let my Anger ever be upon a juſt Cauſe, moderated by Reaſon and Charity, and laſting no longer, than till it hath done ſome Good on my ſelf or others. Deliver me from a peeviſh and contentious Spirit, and ſuffer me not ſo far to give place to the Devil, as to let the Sun ever go down upon my Wrath, or to bear Malice and Hatred in my Heart. Thou, O Lord, haſt commanded us to lift up holy Hands in our Prayers to thee, without Wrath; O teach me to obey this Command; give me that Chriſtian Spirit of Charity which is not eaſily provoked, that I may follow Peace with all Men, being meek, humble and merciful, bearing with the Infirmities of others, and forgiving their Offences, as I deſire to be forgiven of thee, through the Merits of my bleſſed Saviour Jeſus Chriſt; to whom with thee and the holy Spirit, be all Honour and Glory now and for ever. *Amen.*

For an holy and happy Death.

O Eternal and holy Jeſus, who by Death haſt overcome Death, and by

by thy Paſſion haſt taken out its Sting, and made it the Gate of Heaven, and an Entrance to Felicity; have Mercy upon me now, and at the Hour of my Death: Let thy Grace accompany me all the Days of my Life, that by an holy Converſation, and an habitual Performance of my Duty, I may wait for the coming of my Lord, and be ready to enter in with thee, at whatever Hour thou ſhalt come. Lord, let not my Death be in any Senſe unprovided, untimely, or haſty, but after the Manner of Men; having in it nothing extraordinary, but an extraordinary Piety, and the Manifeſtation of thy great and miraculous Mercy. Let my Senſe and Underſtanding be preſerved intire to the laſt of my Days; and grant, that I may die the Death of the righteous, and my future State be like his. Preſerve me ever in the Communion and Peace of thy Church, and bleſs my Death-bed with the Opportunity of an holy ſpiritual Guide, with the Aſſiſtance and Guard of Angels, with the Reception of the holy Sacrament, with Patience and Dereliction of my own Deſires, with a

ſtrong

ſtrong Faith, a firm and humble Hope, a ſincere Repentance, and a perfect Charity; that my Soul may reſt in thee, and by thee be graciouſly received into thy glorious Kingdom, who ſitteſt at the right Hand of God the Father, our only Mediator and Advocate. *Amen.*

For a right Uſe of the good things of this World.

Mr. *Spinckes.*

THou, O Lord, art the Father of Mercies, and the ſole Author of all the Bleſſings I am now, or have at any time been Partaker of; O let me never have Cauſe to repent, that thou haſt beſtowed them upon me. Vouchſafe ſuch a right Notion and Eſteem of all earthly Privileges and Enjoyments, that I may never be brought under the Power of any of them; but may conſtantly uſe that Portion of them thou conferreſt upon me, with Temperance, Sobriety, and Charity, for the Time they are continued to me; and with a ready Diſpoſition of Mind to part with them, whenſoever thou ſhalt ſee fit to ſtrip me, either of the whole, or of any

Part

Part of them; and with ſuch Heavenly-mindedneſs, and an Eye ſo immoveably on the unconceiveable Rewards of the other World, that I may never dare to ſet theſe in Competition with them. Incline my Heart to a conſtant Solicitude for another Life, and a Care to lay up to my ſelf a Treaſure in Heaven, by a good Improvement of whatever I enjoy here below. Grant, that I may never be high-minded, nor truſt in uncertain Riches, but in thee the living God, who giveſt us all things richly to enjoy; that I may be rich in good Works, ready to diſtribute, willing to communicate, and ſo may lay up to my ſelf a good Foundation againſt the Time to come, that I may lay hold on eternal Life. Make me truly ſenſible, how impoſſible it is to ſerve both God and Mammon; and that, if I immoderately love the World, and the things of this World, it is a certain Sign, that the Love of God is not in me. Be thou my God, and my Guide in all my Concerns; and grant me ſo to paſs through things temporal, that I finally loſe not the things eternal. This I beg for thy Mer-

Mercy's ſake, in thy Son our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, ever one God World without end. *Amen.*

A devout Prayer, which may be uſed at all times.

Bp. *Cozens.*

GRant me, gracious Lord, a pure Intention of my Heart, and a ſtedfaſt Regard to thy Glory in all my Actions; poſſeſs my Mind continually with thy Preſence, and raviſh it with thy Love; that my only Delight may be, to be embraced in the Arms of thy Protection. Be thou a Light unto mine Eyes, Muſick to my Ears, Sweetneſs to my Taſte, and a full Contentment to my Heart; be thou my Sun-ſhine in the Day, my Food at the Table, my Repoſe in the Night, my Cloathing in Nakedneſs, and my Succour in all Neceſſities.

Lord Jeſus, I give thee my Body, my Soul, my Subſtance, my Fame, my Friends, my Liberty, and my Life; diſpoſe of me, and all that is mine, as it ſeemeth beſt to thee, and to the Glory of thy bleſſed Name. I am not

now mine own, but thine; therefore claim me as thy Right, keep me as thy Charge, and love me as thy Child: Fight for me when I am aſſaulted, heal me when I am wounded and revive me when I am deſtroyed.

My Lord, and my God, I beſeech thee to give me Patience in Troubles, Humility in Comforts, Conſtancy in Temptations, and Victory againſt all my ghoſtly Enemies: Grant me Sorrow for my Sins, Thankfulneſs for thy Benefits, Fear of thy Judgments, Love of thy Mercies, and Mindfulneſs of thy Preſence for evermore: Make me humble to my Superiors, and friendly to my Equals; ready to pleaſe all, and loth to offend any; loving my Friends, and charitable to mine Enemies: Give me Modeſty in my Countenance, Gravity in my Behaviour, Deliberation in my Speech, Holineſs in my Thoughts, and Righteouſneſs in all my Actions: Let thy Mercy cleanſe me from my Sins, and thy Grace bring forth in me the Fruits of everlaſting Life.

Lord, let me be obedient without arguing, humble without feigning, patient

tient without grudging, pure without Corruption, merciful without Lightneſs, ſad without Miſtruſt, ſober without Dulneſs, true without Doubleneſs, fearing thee without Deſperation, and truſting in thee without Preſumption. Let me be joyful for nothing, but that which pleaſeth thee; nor ſorrowful for any thing, but that which doth diſpleaſe thee: Let that Labour be my Delight, which is for thee; and let all Reſt weary me that is not in thee. Give me a willing Spirit, and a diligent Soul, that I may ſeek to know thy Will; and when I know it, may perform it faithfully, to the Honour and Glory of thy ever bleſſed Name. *Amen.*

A Prayer for Married Perſons.

Bp. *Taylor.*

O Eternal and gracious Father, who haſt conſecrated the holy Eſtate of Marriage to become myſterious, and to repreſent the Union of Chriſt and his Church; let thy holy Spirit ſo guide me in doing the Duties of this State, that it may not become a Sin to me; nor that Liberty which thou haſt hal-

now mine own, but thine; therefore claim me as thy Right, keep me as thy Charge, and love me as thy Child: Fight for me when I am aſſaulted, heal me when I am wounded, and revive me when I am deſtroyed.

My Lord, and my God, I beſeech thee to give me Patience in Troubles, Humility in Comforts, Conſtancy in Temptations, and Victory againſt all my ghoſtly Enemies: Grant me Sorrow for my Sins, Thankfulneſs for thy Benefits, Fear of thy Judgments, Love of thy Mercies, and Mindfulneſs of thy Preſence for evermore: Make me humble to my Superiors, and friendly to my Equals; ready to pleaſe all, and loth to offend any; loving my Friends, and charitable to mine Enemies: Give me Modeſty in my Countenance, Gravity in my Behaviour, Deliberation in my Speech, Holineſs in my Thoughts, and Righteouſneſs in all my Actions: Let thy Mercy cleanſe me from my Sins, and thy Grace bring forth in me the Fruits of everlaſting Life.

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A Prayer for Married Perſons.

Bp. *Taylor.*

O Eternal and gracious Father, who haſt conſecrated the holy Eſtate of Marriage to become myſterious, and to repreſent the Union of Chriſt and his Church; let thy holy Spirit ſo guide me in doing the Duties of this State, that it may not become a Sin to me; nor that Liberty which thou haſt hal-

low'd by the Holy Jeſus, become an Occaſion of Licentiouſneſs by my own Weakneſs and Senſuality: And do thou forgive all thoſe Irregularities and too ſenſual Applications, which may have, in any Degree, diſcompos'd my Spirit, and the Severity of a Chriſtian. Let me in all Accidents and Circumſtances, be ſevere in my Duty towards thee, affectionate and dear to my Wife, (or Huſband) a good Example to my Family, and in all Quietneſs, Sobriety, Prudence, and Peace, a Follower of thoſe holy Pairs, who have ſerv'd thee with Godlineſs, and a good Teſtimony: And the Bleſſings of the Eternal God, Bleſſings of the right Hand, and of the left, be upon the Body and Soul of thy Servant, my Wife, (or Husband) and abide upon her, (or him) 'till the End of a holy and happy Life; and grant that both of us may live together for ever in the Embraces of the holy and eternal Jeſus, our Lord and Saviour. *Amen.*

For unmarried Perſons.

Dr. *Inett.*

O Almighty God, who in thy Wiſdom doſt proportion and adapt thy Mercies to the Wants and Neceſſities of Men: Do thou, O Lord! who knoweſt what Dangers and Temptations attend every State, and what Bleſſings are moſt needful for it, in thy Mercy beſtow upon me whatever in thy Wiſdom thou knoweſt moſt needful; let no Temptation befall me, but what thou wilt enable me to bear: Sanctifie my preſent State and Condition, and teach me to live in it as becomes the Goſpel of Chriſt; let my Converſation be innocent and prudent, my Reputation untainted, and my Life unblameable: Teach me to be contented in whatſoever State I am; let my Demeanour be eaſie and chearful, free from Sowerneſs and Diſdain, from Pride and Vanity, from Luſt and Folly; and preſerve me chaſte and holy, innocent and undefiled; and all for his ſake who is the Lamb without Spot and Blemiſh, Jeſus Chriſt the Righteous. *Amen.*

The Widow's Prayer.

By the Author of *The whole Duty of Man.*

O Almighty God, who haſt promiſed to be a Father to the Fatherleſs, and a Husband to the Widow, let thy tender Eye of Compaſſion look down upon me and my Children; preſerve me and them from all Oppreſſion and Wrong, and relieve us, we beſeech thee, in all our Neceſſities. Bleſs, O Lord, that ſmall Portion thou haſt lent me, for a competent Maintenance of me and mine: O let it be like the Widow's Barrel of Meal, never to waſt, and like the Cruiſe of Oil, never to fail. Diſpoſe our Hearts to all Obedience, and give us Grace to walk worthy of thee, and thy Mercies, which we daily and hourly receive. And laſtly, in all our Afflictions, let me put my whole Truſt and Confidence in thee, and praiſe thy Name for evermore. *Amen.*

The Orphan's Prayer.

Idem.

O Almighty and moſt merciful Father, thou haſt promiſed that when my

my Father and Mother forſake me, thou O God, wilt take me up. O Lord, I am now by thy Appointment, deprived of my Parents, who, under thee, were the only Stay I had in the World. Be thou, O Lord, my God, my Father, and my Deliverer; teach me to ſeek thee early; and endue me with thy Grace, that I may be obedient to thoſe whom thou art pleaſed to place over me. Make me to remember thee my Creator in the Days of my Youth, that I may lead my Life according to the Rule of true Godlineſs: Govern and guide, I beſeech thee, all my Actions, preſerve my Body in Health, and my Soul from all evil Thoughts which may moleſt it; add unto me Length of Days, Grace and Vertue, and guide my Feet in the Way of Peace. *Amen.*

A general Thankſgiving.

Mr. *Spinckes.*

ALmighty and moſt loving Father, the Father of Mercies, and God of all Conſolation, I here proſtrate my ſelf at thy Feet, humbly acknowledging thy Bounty and Goodneſs to me; de-

ſiring to bleſs and praiſe thy holy Name, both now and for evermore, for all thine abundant loving Kindneſs. It was of thine own Pleaſure, that thou at firſt gaveſt me a Being, when I was not: It is of thy moſt gracious Hand over me, that I am ſtill preſerv'd in it, notwithſtanding all the Dangers to which I lie continually expoſed. Through thy immenſe Patience and Compaſſion towards me, I am now on this ſide the Grave and everlaſting Miſery; for I have deſerved nothing of thee, but heavy Wrath and implacable Indignation: Yet doſt thou not fail to multiply thy Bleſſings upon me, from Day to Day; Bleſſings both Spiritual and Temporal; for this Life, and in order to a better. Praiſed by thy Name, O Lord, for that thou haſt dealt thus lovingly with me; while I live will I praiſe the Lord, yea, as long as I have any Being, I will ſing Praiſes to my God. My Mouth ſhall ſhew forth thy Righteouſneſs and Salvation all the Day long; for I know no end thereof: Bleſſed be the Lord my God, who only doth wondrous things: And bleſſed be the Name of his Majeſty

for

for ever; and all the Earth ſhall be fill'd with his Majeſty. *Amen, Amen.*

A Thankſgiving for the Revelation of the Goſpel.

Mr. *Nelſon.*

ALmighty God, who haſt created all things by the Word of thy Power, and for whoſe Pleaſure they are, and were created; who preſerveſt all things by the Conduct of thy wiſe Providence, and by whoſe gracious Concurrence all things do ſubſiſt: I had lien aſleep in the Shades of Darkneſs, if thy powerful Hand had not awaken'd me into Being; and I had long ſince ſunk into my primitive nothing, if the continual Supplies of thy Goodneſs had not ſecured my Preſervation. It is ſtill a farther Degree of thy diſtinguiſhing Goodneſs, that thou haſt ranked me among thoſe Creatures, that are made capable of worſhiping their Almighty Creator; and who, when they apoſtatiz'd from thee by their wilful Folly, were reſtor'd to thy Favour by the meritorious Sacrifice of the Lord Jeſus Chriſt. Bleſſed be thy holy Name, that

that thou didſt not abandon Mankind to that Blindneſs they had contracted; that thou didſt not leave them under that Weakneſs and Impotency they had brought upon themſelves; but when the primitive Laws of our Being began to loſe their Virtue and Force by the corrupt Practices of a wicked and degenerate World, waſt pleaſed by freſh Manifeſtations of thy ſelf, to diſcover to us the Knowledge of our Duty, and the Ways and Means of appeaſing thy juſt Wrath and Indignation againſt us, and of reſtoring penitent Sinners to thy Mercy and Favour. Lord, what is Man, that thou art mindful of him; or the Son of Man, that thou ſo regardeſt him? Grant, O Lord, that I may anſwer the Ends of thy gracious Diſcoveries to Mankind; that thy heavenly Light may direct all my Ways, and that my Delight may be in thy Statutes; that the Reaſonableneſs of thy Precepts may influence my Underſtanding, and that the Excellency of them may inflame my Affections; that conforming my ſelf to the Methods of thy Grace in this World, I may be qualified for

the

the Manifeſtations of thy Glory in the next, through Jeſus Chriſt our Lord, to whom with thee, and the Holy Ghoſt, be all Honour and Glory World without end. *Amen.*

A Thankſgiving to the Holy Trinity.

Bp. *Kenn.*

WOrthy art thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power, for thou haſt created all things, and for thy Pleaſure they are, and were created. Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſts, the Earth, and all things that are therein; and the Hoſt of Heaven praiſeth thee. Glory be to thee, O Lord God Almighty, for creating Man after thine own Image, and making ſo great a Variety of Creatures to miniſter to his Uſe. Glory be to thee, O heavenly Father, for my Being and Preſervation, Health and Strength, Underſtanding and Memory, Friends and Benefactors, and for all my Abilities of Mind and Body. Glory be to thee for my competent Livelihood, for the Advantages of my Education; for all my known

known or unobſerved Deliverances, and for the Guard thy Holy Angels keep over me. But above all, Glory be to thee, for giving thy Son to die for our Sins, and for all the ſpiritual Bleſſings he hath purchaſed for us; for my Baptiſm, and all the Opportunities thou giveſt me of ſerving thee, and of receiving the holy Euchariſt; for whatever Sin I have eſcaped, for whatever Good I have done or thought; for all my Helps of Grace, and Hopes of Heaven, Glory be to thee. *Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name.*

Glory be to thee, O Lord, the only begotten Son, Jeſus Chriſt: Glory be to thee, O Lamb of God, for thine inexpreſſible Love to loſt Mankind; for undertaking the wonderful Work of our Redemption; for reſcuing us from the Slavery of Sin, and Dominion of the Devil; and, in order to accompliſh this Miracle of Goodneſs, deſcending from Heaven, and putting on the Form of a Servant. Glory be to thee, for the heavenly Doctrines thou didſt preach for our Inſtruction, the great Miracles thou

thou didſt work for our Conviction; and thy unblameable Example to be our Rule and Guide. Glory be to thee, for thine Agony and bloody Sweat; for all the Torments and Anguiſh of thy bitter Paſſion; for thy precious Death and Burial; for thy glorious Reſurrection and Aſcenſion into Heaven, and thy Interceſſion for us at the right Hand of the Father. O gracious Lord, who haſt done ſo much for me, how can I ever ſufficiently praiſe and love thee? *Praiſe thy* Redeemer, *O my Soul, and all that is within me, praiſe his holy Name.*

Glory be to thee, O bleſſed Spirit, Glory be to thee, for all the miraculous Gifts and Graces thou didſt beſtow upon the Apoſtles, to fit them to convert the World; for inſpiring the ſacred Pen-men of holy Scripture, and for bringing the joyful Tidings of the Goſpel of Peace to this Land of my Nativity. Glory be to thee for thoſe ordinary Gifts, whereby ſincere Chriſtians, in all Ages, are enabled to work out their Salvation, and for ſubduing our Underſtandings and Affections to the Obedience of Faith

and

and Godlineſs. Glory be to thee for inſpiring my Soul with holy Thoughts, and kindling in it pious Deſires; for all the ghoſtly Strength and Support, Comfort & Illumination, I receive from thee; for all thy preventing, reſtraining, and ſanctifying Grace. Glory be to thee, O bleſſed Spirit, let me never more by my Sins grieve thee, who art the Giver of Life and Joy to me. *Praiſe the* Bleſſed Comforter, *O my Soul, and all that is within me, praiſe his holy Name.*

Bleſſing and Honour, Thankſgiving, and Praiſe, more than I can utter, more than I can conceive, be unto thee, O moſt adorable TRINITY, Father, Son, and Holy Ghoſt, from all Angels, all Men, and all Creatures, for ever and ever. *Amen, Amen.*

☞ *As the foregoing Prayers are fit to be put up at Noon, or any other Time of Retirement; ſo it behoves the* Supplicant *to make uſe of ſuch of them as beſt ſuits his Condition.*

Family

Family Devotions.

A Prayer for the Lord's-Day *in the Morning.*

Dr. *Inett.*

O Eternal God, in whom we live, and move, and have our Being, and to whom we owe the uttermoſt Service, that our corrupted Natures render us capable of performing; be pleaſed to aſſiſt us in the holy Offices of this Day, and in thy Mercy accept them: Since thou haſt vouchſafed to carry us through the Dangers of the paſt Night, let the ſame Providence protect us in the Undertakings of this Day; and the Spirit of Wiſdom ſo direct us, that in all our Works begun, continued and ended in thee, we may glorify thy holy Name. Since thou haſt vouchſafed to give us thy Goſpel, and to bring Life and Immortality to light, yet has not dealt ſo with many other Nations, nor given them Knowledge of thy Laws: Let not our Ingratitude render us unworthy

worthy of ſo great a Bleſſing, nor our Luſt ever ſo far prevail as to make that Mercy become a Snare, or force us to chuſe Darkneſs rather than Light, becauſe our Deeds are evil; but let thy Grace ſo accompany thy Goſpel, that it may be a Light to our Feet, and a Lanthorn to our Paths; and by thy Almighty Power, a happy Inſtrument of our Salvation.

For this end, take from us all Blindneſs and Hardneſs of Heart, all Tenderneſs and Affection to Sin; open our Underſtandings to ſee the wondrous things of thy Law, and ſet our Affections on things above. Let not the Dulneſs of our Hearts render thy Goſpel fruitleſs, nor the Cares of this World, or the Deceitfulneſs of Riches choak the good Seed of thy Word. Let there be no Enemy to ſow Tares, but make the Ground good, and let it bring forth an hundred fold; let thy Spirit go with us to the Houſe of Prayer, and purge away thoſe Luſts that make it a Den of of Thieves, that our publick Services may be acceptable in thy ſight, O Lord, our Strength and our Redeemer.

Good

Good God hear us, and anſwer us, and do more for us than we are able to ask or think, for his ſake who ſits at thy Right Hand to make Interceſſion for us, Jeſus Chriſt the Righteous, to whom with thee and thy bleſſed Spirit, be aſcribed all Honour, and Glory, and Praiſe, and Adoration, both now and for evermore. *Amen.*

A Prayer for the Lord's-Day *in the Evening.*

Idem.

O Almighty God, who art always more ready to hear than we to pray, and to give more than either we deſire or deſerve; be pleaſed to accept our Sacrifices of Praiſe and Thankſgiving for the Mercies thou haſt this Day vouchſafed unto us: For the glad Tidings of the Goſpel of Peace, for inviting us to repent and live, and calling on us to make our Peace with Heaven; be pleaſed to add one Bleſſing more to all the reſt thou beſtoweſt upon us; that is, Hearts ſo truly ſenſible of all thy Mercies, that thy Calls may awake us from our Sleep in Sin, and thy Word

be quick and powerful in ſearching our deceitful Hearts, that a ſecret Guilt may not eſcape, nor a darling Sin reſiſt it; but let the Balm of *Gilead* heal all our Maladies; build us up in our holy Faith; let that Faith work by Love; that Love ſo manifeſt it ſelf in keeping thy Commandments, that we may enter into Life. And that thy Word may not fall among Briars and Thorns, nor thy preaching in our Streets riſe in Judgment againſt us; be graciouſly pleaſed that the powerful Influence of thy bleſſed Spirit may conſtantly attend it, and bring it home to all our Souls. Let the ſame Hand that plants give the Increaſe, and the ſame Mercy that gives the Seed prepare the Soil, and let the Increaſe be an hundred Fold; that the Light of the Goſpel that ſhines round, may point out all our Failings, and ſhew us what the Lord would have us to do; may teach us to make it our great Buſineſs to enquire what we muſt do to be ſaved; and kindle ſuch a Zeal as may haſten our Diligence, to work out our Salvation with Fear and Trembling; and among the Number of thy Faithful Servants intitle us to a

Bleſſing

Bleſſing in the Day of our Lord Jeſus. Yet leſt our Guilt ſhould defeat our Hopes and Prayers, and thy Word fall like Showers or Seeds upon a Rock, that neither mollifie nor bring forth Fruit; and our Sins cry loud enough to make us deaf to the Voice of the Charmer: For thy Mercies ſake (O Lord) heal our Backſlidings, and forgive our Sins; forget our Provocations, paſs by our numberleſs Tranſgreſſions, and magnifie thy Power in ſhewing Mercy and Pity; Spare us, good Lord, O ſpare thy People whom thou haſt redeemed with thy precious Blood; reward us not according to our Iniquities, but let thy Mercy ſurmount all our Sins, and thy Goodneſs triumph in the Pardon of all our Follies.

O thou merciful Preſerver of Mankind, who ſpareſt when we deſerve Puniſhment, and in the midſt of thy Wrath thinkeſt upon Mercy; extend that Mercy to all our Works; and forgive us the Sins even of our Holy Things. Let not our Careleſsneſs or our Coldneſs, our Unpreparedneſs or our Inadvertency in hearing of the Word, nor any one of

thoſe Impieties we have this Day added to our great Account, prevent thy Mercy, or keep back a full and free Pardon of all our Sins: But let thy Son's Merits hide us from thy Vengeance, and cover us in the Day of Wrath. Good Lord, let the ſame Mercy that has this Day protected us, be our Sanctuary and Protection through the Terrors of the enſuing Night; and the ſame Goodneſs that has this Day fed our Souls, this Night refreſh our Bodies; and keep us ſafe from Violence and Danger, from ſad Accidents and Sin, that we may once more praiſe thee in the Land of the living; and by adding Time to the Day of our Repentance, we may be ſo prepared, that when our Lord ſhall come, he may find us doing of his Will, and in the Number of his Faithful Servants, receive us into the Joys of his Reſt, to whom with the Father, and the Holy Spirit, be aſcribed all Honour and Glory both now and for evermore. *Amen.*

A Fa-

A Family Prayer for Preparation for Death.

O Moſt Juſt and Holy God, who haſt appointed unto all Men once to die, and after that to Judgment, where every one muſt receive according to what is done in the Body, whether it be good or bad: O Lord, prepare us for this great and dreadful Day, and make us ſuch as thy Son will vouchſafe to own before the Angels; pardon our many and crying Guilts, waſh us throughly from our Offences, and cleanſe us from all our Sins; that when this Mortal Life is ended, we may rejoice in thy Favour, may paſs from Death to Life, and be for ever happy in the Felicities of thy choſen. But leſt our God ſhould come in a Day and an Hour that we look not for him, and appoint us our Portion with Unbelievers; Lord, teach us to attend the Coming of the Bridegroom, and wait all our Days till our Change ſhall come; that when theſe corruptible ſhall be changed to incorruptible Bodies, and we put off theſe filthy Rags, we may be cloathed with

Immortality, and live for ever with him that died for Sinners, Jeſus Chriſt our Lord and Bleſſed Saviour. *Amen.*

A daily Morning Prayer for a Family.

Dr. *Horneck.*

MOſt glorious and ever-living Lord God, look down, we beſeech thee, with the Eyes of Pity and Compaſſion, upon us miſerable Sinners, now proſtrate before thee; and grant a favourable Ear to our unworthy Petitions; thy Mercies already beſtowed on us, are infinitely beyond our Deſerts; we praiſe thee, O God, we acknowledge thee to be the Lord; thou art a tender and compaſſionate Father to all the Sons and Daughters of Men; thou haſt protected us from our Birth hitherto, and deliver'd us from innumerable Dangers; thou haſt been our Refuge, our Hiding-place, and Fortreſs in all Afflictions. We return thee, O Lord, moſt hearty Thanks, in that thou haſt been pleaſed to add one Day more to our Lives, and vouchſafed us the Light of the Morning; thou knoweſt our Frame, and remembereſt that

that we are but Duſt; and how unable we are to keep our ſelves, and therefore haſt taken Care of us; and unto this Moment, thy Favours and loving Kindneſſes reſt upon our Souls and Bodies. What Sacrifices of Thankſgiving are we bound to offer unto thee, for thine abundant Mercies; for the Aſſiſtance of thy Holy Spirit; for thy Word and Ordinances, and for all the Encouragements we have to lay hold on Eternal Life; O make us ſenſible of thy Goodneſs! Let us ſee how ſweet, and how gracious thou art; and let this Sight work in us a perpetual Hatred of Sin, and a fervent Love to the Ways of Holineſs. Diſcover to us the Errors of our Ways; eſtabliſh us with thy Grace, and uphold us with thy free Spirit; enable us to do thy Will; encourage us to cleanſe our ſelves from all Filthineſs of Fleſh and Spirit; and whatever things are Praiſe worthy, let us not only think of, but practice them; give us earneſt Deſires to imitate the beſt of Mankind; let us delight greatly in thy Commandments. Lord open the Eyes of our Underſtandings, that we may look more

earneſtly upon the ſpiritual Riches thou haſt laid up for us, and be enamour'd therewith; deſpiſe the Vanities of the World, and ſet our Affections on things above, that we may at laſt obtain the End of our Faith, and ſit down with the Lamb in everlaſting Glory. Be with us the remaining Part of this Day; make us watchful over our Senſes; ſet a Watch, O Lord, before our Mouths, and keep thou the Door of our Lips; bleſs all our lawful Concerns and Endeavours; proſper whatſoever thou ſeeſt expedient for us. Give us Courage, Wiſdom, Diſcretion, and Reſolution in our Behaviour towards God and Men; keep our Thoughts fix'd upon a better Life, that whenever thou ſhalt call us, we may be prepar'd to obey thy Summons, through Jeſus Chriſt. Bleſs, O Lord, the holy Catholick Church, whereof we are Members, that by the Purity of its Doctrine, and the pious Examples of its Paſtors and Teachers, we may be able to ſtop the Mouths of ignorant and wicked Men; and make thy Name adored throughout all the Earth. Shower down, we beſeech thee,

the

the choiceſt of thy Bleſſings upon the Head and Heart of our moſt gracious preſent Sovereign, that he may, above all Things, ſeek thy Honour and Glory; give him the Victory over all his Enemies; and, after a long and proſperous Reign here, grant that he may be number'd with thy Saints in Glory everlaſting. Let thy heavenly Grace ſhine forth in all the dark Corners of the Earth, upon *Jews*, *Heathens*, and *Hereticks*; remove the Darkneſs from before their Eyes, and illuminate their Underſtandings, that they may ſee and know thee, the only true God; that with the reſt of Mankind, who live in thy Faith and Fear, they may likewiſe be Partakers of that Crown of Glory, reſerved for them in thy heavenly Kingdom, through the Merits and Mediation of thy Son Jeſus Chriſt our Lord; in whoſe bleſſed Name and Words we conclude theſe our imperfect Prayers, *Our Father*, &c.

For the Evening.

HOly, Holy, Holy, Lord God of Sabbath! How excellent is thy Name

Name in all the World! Thou art to be ſeen in all thy Works, and we have ſeen thee, the Day paſt, in thy various Mercies and gracious Providences; for which we do here render our moſt humble and hearty Thanks. O God! who is like unto thee? For though thou dwelleſt on high, yet thou humbleſt thy ſelf to behold the Ways of the Children of Men, and takeſt Compaſſion upon us ſinful Duſt and Aſhes! We ſee thy Condeſcention, and admire it; acknowledge thy loving Kindneſs, and praiſe thy Name. Thy Mercy reacheth unto the Heavens, and thy Faithfulneſs unto the Clouds. Thou giveſt unto us all that our Hearts, and Faith, and Reaſon, can deſire. What a glorious Gift is the Son of thy Boſom! What rich Preſents are thy Promiſes! How induſtrious is thy Providence, to engage our Hearts to love thee! Yet how backward are we to this Duty! How loth to raiſe our Souls above the World! How unwilling to take thee for our greateſt Treaſure! We ſay and ſpeak glorious things of thee now and then, but we feel them not. O touch

our

our Hearts, and warm them with the Fire of thy Sanctuary, that they may be always bent towards thee, and that our whole Delight may be in thy Service. Teach us to neglect our own Wills, that we may the better comply with thine. Thou haſt done great Things for us, denied thy ſelf in thy Glory, Majeſty, and Splendor, to do us Good. Give to us willing Minds, and chearful Hearts, to obey all thy Commands, and enable us to act, ſpeak, and live, as in thy Preſence. Let no Condition thou thinkeſt fit to place us in, be uneaſy or unpleaſant to us: And whenever thou layeſt thy chaſtizing Hand upon us, let us look upon the Providence as intended for our Good. Whenever we are exerciſed by Temptations, let us not grow impatient, but reſt in an humble and chearful Reſignation to thy Will. Fit us for the Hour of Death; and let us not delay our Repentance to a ſick Bed. Let the Thoughts of Death be always in our Minds, that ſo we may prepare our ſelves for thy Coming. Take us into thy Protection this Night, O thou great

great Shepherd of *Iſrael*, who neither ſlumbereſt nor ſleepeſt; ſpread thy Wings over us, and we ſhall be ſafe. Fit us for the Duties of the following Day. Teach us to commune with our Hearts upon our Beds, and to meditate on thy wonderous Works. Let our Reſt be comfortable to the refreſhing of our Bodies, that we may be the better able to diſcharge our Duties on the Morrow. Let our everlaſting Reſt be never out of our Minds; and from the Sweetneſs of our Reſt on our Beds, let us conſider how much ſweeter our eternal Reſt will be in thy Boſom. Baniſh from our Minds all fooliſh and vain Imaginations; and let us always think our ſelves moſt happy when we think on thee, who art moſt bleſſed for ever. Viſit us with the Favour thou beareſt unto thy own People; and give us all ſuch Reſolutions to ſerve thee, that we may never be faint or weary in thy Service, through Jeſus Chriſt our Lord. *Amen, Amen.*

Devotions, &c.

For the

FEASTS and FASTS of the CHURCH.

On the four Sundays in Advent.

Mr. *Nelſon.*

O God, by whoſe Providence thy Church hath appointed the ſolemn time of Advent to forerun the Commemoration of our Saviour's Nativity, and prepare its Way in our Hearts: Grant me, I beſeech thee, ſo devoutly to employ this holy Seaſon, in meditating upon the Propheſies and gracious Preparations of the World for the coming of the *Meſſias*; and on the infinitely greater Mercies he brought along with him, and left behind him; that my Heart may be raiſed to celebrate the great Feaſt of his Nativity with due Joy and Exultation, and there-

by

by be the better diſpoſed to expect his ſecond Coming, who with thee and the Holy Ghoſt liveth and reigneth one God, world without end. *Amen.*

Meditation upon the NATIVITY of our LORD, *Math.* ii. 2. *Where is he that is born King of the Jews?*

WHO would take him for a King, whom he found in a Stable and a Manger? What Signs of Royalty to be ſeen in ſuch a Place and Poſture? Yet grant him born, and that will prove his Inauguration, who is the Meſſias; not only the anointed of the Lord, but the Lord anointed himſelf. So ſaid the Angels, he is *born a Saviour, Chriſt the Lord.* Lord of all, becauſe Maker of all; without whom *nothing was made, that was made* Behold then, thy King cometh, tho' lowly, and without the Pomp of outward Regalia; for his *Kingdom was not of this World:* He ſhunn'd every thing that look'd great upon Earth, yet is it unſpeakably above any worldly Kingdom; and He, *King of Kings, and Lord of Lords*; yea, *over all, God bleſſed for ever.* Tho' Jews diſown'd him, proteſting they had no King but Cæſar; and upon his Birth, all was done they could do, to extinguiſh the Title of this new King, who came of their Blood, and

and the Regal Tribe; yet Rebels diſowning of their King, does not evacuate his Right. They were only Jews outwardly, reputed his own, that receiv'd him not. All the genuine Offspring, who came of Abraham's Faith, as well as his Loyns, gladly ſubmitted to his gracious Yoke; and at this Door, Gentiles alſo come in. For he was not promiſed, to bleſs only a ſingle Family, but *all the Nations of the Earth*, that *in him alſo the Gentiles might truſt*. Hence then it is, that I come to claim my own happy Share. O may I ſo know and hold the glorious Priviledge, as never to forfeit and loſe it! and ſo tread in faithful Abraham's Steps, as never to judaize, like the Rebels, to whom remains no more Sacrifice for Sin, nor further Hope of Mercy, after rejecting the only Remedy. For, as weak as he appear'd in his Birth, *he ſhall ſtrike even thro' Kings in the day of his Wrath.* But how joyful may *the Children of Zion be in their King*; to protect 'em in their Dangers, and avenge 'em of their Adverſaries? He bids 'em *be of good cheer, I have overcome the World.*

O what Enquiry in the World concerns me ſo much, as to look after the Saviour of the World? That I may better know him, whom to know is Life eternal; and ſeek his Face, and intreat his gracious Favour with my whole Heart. And where ſhall I

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ſeek him? I will ſeek in the Scriptures, which he bids me ſearch, as teſtifying of him. I will ſeek in the Church, where he has promis'd his Preſence, in the midſt of thoſe gather'd together in his Name. I will ſeek in the Cloſet, which he directs me to enter when I pray. I will ſeek him in the Poor, whom he ſends to ask of me ſome of his own; and lets me know that what I do to them, it is as to himſelf. And yet further, I will ſeek at the Table of the Lord, in that Sacrament of his Supper, where I have his ſenſible Repreſentatives; the Memorials and Signs, the Means and Seals of his own appointing; in which I may not only perceive, but receive, Chriſt Jeſus the Lord. O never let me give him Occaſion to ſay of me, as of thoſe Deſpiſers, *Ye will not come to me, that ye might have Life*; but put in for my own happy Share in his infinite Fulneſs, and fly with the greateſt Gladneſs, to my only Refuge, my Soul's Reſt, and eternal Bliſs.

A Prayer for Chriſtmas-day.

By the Author of, *The whole Duty of Man.*

O Bleſſed Lord, who as upon this Day tookeſt our Nature upon thee, and waſt born of a pure Virgin, keep me from defiling my ſelf with ſinful Pollutions, or abuſing it or embraſſing

ling it to Satan; let thy Spirit quicken me, thy Fleſh nouriſh me, thy Wiſdom guide me, thy Grace ſanctify me: Let the Holy Ghoſt, of whom thou waſt conceived, beget thee in me, by the immortal Seed of thy Word; let my Faith conceive thee, my Profeſſion bring thee forth, my Love embrace thee, and Devotion entertain, and continually keep thee with me, until thy ſecond Coming. *Amen.*

An Act of Adoration.

Archbp *Sharp.*

TO thee, O eternal Son of God, thou great Lover of Mankind; to Thee, who *tookeſt upon thee to deliver Man, and didſt not abhor the Virgin's Womb*; to Thee, *who overcameſt the Sharpneſs of Death, didſt open the Kingdom of Heaven to all Believers*: To Thee, O moſt dear, O moſt beloved, O moſt adorable Jeſus, be for ever given by us, and by all the Souls whom thou haſt redeemed, and by all the Creatures in Heaven and Earth, all Honour and Glory, and Praiſe, all Service and Love, and Obedience, henceforth and for evermore. *Amen.*

Meditation upon Aſh-Wedneſday.

Duſt thou art, and to Duſt thou ſhalt return, Gen. 3.

IT is an excellent Way to begin Lent with the Conſideration of Duſt, whereby Nature gives us Beginning; and by the ſame Death ſhall put an end to all our worldly Vanities. There is no better way to abate and humble the proudeſt of all Creatures, than to repreſent his Beginning and his End. The middle Part of our Life (like a kind of *Proteus*) takes upon it ſeveral Shapes not underſtood by others; but the firſt and laſt Part of it deceive no Man; for they do both begin and end in Duſt. It is a ſtrange thing that Man, knowing well what he hath been, and what he muſt be, is not confounded in himſelf, by obſerving the Pride of his own Life, and the great Diſorder of his Paſſions. The end of all other Creatures is leſs deform'd than that of Man. Plants in their Death retain ſome pleaſing Smell of their Bodies: The little Roſe buries it ſelf in her natural Sweetneſs, and carnation Colour. Many Creatures at their Death leave us their Teeth, Horns, Feathers, Skins; of which we make great uſe. Others after Death are

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ſerved up in Silver and Golden Diſhes, to feed the greateſt Perſons in the World. Only Man's dead Carcaſe is good for nothing but to feed Worms; and yet he often retains the preſumptuous Pride of a Gyant, by the Exorbitance of his Heart; and the cruel Nature of a Murderer, by the furious Rage of his Revenge.

This Conſideration of Duſt, is an excellent Remedy to cure Vices, and an aſſured Rampart againſt all Temptations. St. *Paulinus* ſaith excellently well, *That holy* Job *was free from all Temptations when he was plac'd upon the Smoke and Duſt of his Humility.* He that lies upon the Ground can fall no lower, but may contemplate all above him, and meditate how to raiſe himſelf by the Hand of God, which pulls down the Proud, and exalts the Humble. Is a Man tempted with Pride? The Conſideration of Aſhes will humble him. Is he burned with wanton Love (which is a direct Fire)? But Fire cannot conſume Aſhes. Is he perſecuted with Covetouſneſs? Aſhes do make the greateſt Leeches and Blood-Suckers caſt their Gorges. Every thing gives way to this unvalued thing, becauſe God is pleaſed to draw the Inſtruments of his Power out of the Objects of our Infirmities. If we knew how to uſe rightly the Meditation of Death, we ſhould there find the Streams of Life: All the World together is of no E-

ſtimation to him that rightly knows the true Value of a juſt Man's Death. We ſhould reſemble thoſe Creatures (ſacred to the Egyptians) called *Cynocephales*, which died piece-meal, and were buried long before their Death: So ſhould we bury all our Concupiſcences before we go to the Grave, and ſtrive to live, that when Death comes, he ſhould find very little Buſineſs with us.

Concerning Faſting.

That Man goes to Hell by the way of Paradiſe, who faſts and afflicts his Body to draw the Praiſe of Men. Sorrow and Vanity together, are not able to make one Chriſtian Act. He deſerves everlaſting Hunger, who ſtarves himſelf that he may ſwell and burſt with vain Glory. He ſtands for a Spectacle to others, being the Murderer of himſelf, and by ſowing Vanity, reaps nothing but Wind. Our Intentions muſt be wholly directed to God, and our Examples for our Neighbour. The Father of all Virtues is not to be ſerv'd with counterfeit Devotions; ſuch Lies are Abomination in his ſight, and *Tertullian* ſaith, they are as many Adulteries. Faſting is a moſt delicious Feaſt to the Conſcience, when it is accompanied with Pureneſs and Charity; but it breeds great Thirſt, when it is not nouriſh'd with Devotion, and water'd with Mercy.

A Prayer

A Prayer for Aſh-Wedneſday, *or any other time in* Lent.

Dr. *Inett.*

O Bleſſed Jeſus, who wouldeſt have us faſt to our Father which ſees in Secret, and by whoſe holy Example, this Seaſon has been conſecrated to a ſolemn time of Faſting, and Prayer, and Repentance; in Mercy look down upon thy People, and hear the Cries of all that mourn in *Sion.* O Lord, make me ſo duly ſenſible of thy infinite Love to Sinners, in putting us in a Capacity to repent and live, that no Call to, or Opportunity of Repentance may be loſt upon me. Thou, O God, knoweſt the Infirmities of my Nature, with what Difficulties my Affections and Luſts are overcome; and how prone I am to cheriſh and and indulge rather than ſubdue them: Do thou give me ſuch a ſenſe of my Frailty and Corruptions, and ſuch Aſſiſtance of thy Grace, as may enable me to mortifie the Deeds of the Fleſh, and keep me always humble and penitent, and watchful againſt all the Snares of Sin and Folly; till a religious Tem-

perance and Sobriety, a pure Mind and holy Conſcience ſhall fit me for the bleſſed State, where the pure in Heart ſhall ſee God, and be happy with him for ever and ever. Hear and anſwer me in Mercy, O bleſſed Father, for Chriſt Jeſus his ſake. *Amen.*

Meditation on Good-Friday.

MOunt *Calvary* is a marvellous Scaffold, where the chiefeſt Monarch of all the World loſeth his Life to reſtore our Salvation which was loſt; and where he makes the Sun to be eclipſed over his Head, and Stones to be cloven under his Feet, to teach us by inſenſible Creatures, the feeling which we ſhould have of his Sufferings. This is the School where Jeſus teacheth that great Leſſon, which is the Way to do well: And we cannot better learn it than by his Examples, ſince he was pleaſed to make himſelf paſſible and mortal, to overcome our Paſſions, and to be the Author of our Immortality.

Every Man living hath a Natural inclination to Life, becauſe it hath ſome kind of Divinity in it We love it when it ſmileth upon us, as if it were a Paradiſe; and if it be troubleſome, yet we ſtrive to retain it, though it be accompanied with very

very great Miſeries. And if we muſt needs forſake this miſerable Body, we then deſire to leave it by ſome gentle and eaſie Death. This maketh us plainly ſee the Generoſity of our Saviour, who being Maſter of Life and Death, and having it in his Power to chuſe that Manner of Death which would be leaſt hideous (being of itſelf full enough of Horror) yet nevertheleſs, to conform himſelf to the Will of his Heavenly Father, and to confound our Delicacies, he would needs leave his Life by the moſt dolorous and ignominious, which was to be found amongſt all the Deaths of the whole World.

The Death of a Crucified Man was the moſt continual, languiſhing, and tearing of a Soul from the Body, with moſt exceſſive Violence and Agony. And yet the eternal Wiſdom choſe this kind of Puniſhment, and drank all the Sorrows of a Cup ſo bitter. He ſhould have died upon ſome Trophy, and breath'd out his laſt amongſt Flowers, and left his Soul in a Monument: And if he muſt needs have felt Death, to have had the leaſt ſenſe of it that might be; but he would try the Rigour of all greateſt Sufferings, and fall to the very bottom of Diſhonour. The abandoning of neareſt and moſt faithful Friends, is able to afflict any Heart; behold him forſaken by all his ſo Well-beloved Diſciples, of whom he had made Choice (amongſt all mortal Men) to

be the Depoſitaries of his Doctrine, of his Life, of his Blood. If *Judas* be at the Miſtery of his Paſſion, it is to betray him; if St. *Peter* be there aſſiſting, it is to deny him; if his ſorrowful Mother ſtand at the Foot of the Croſs, it is to encreaſe the Grief of her Son; and after he had been ſo ill handled by his cruel Executioners, to crucifie him again by the Hands of Love. The couragious Mother, to triumph over herſelf by a magnanimous Conſtancy, was preſent at the Execution of her dear Son: She fix'd her Eyes upon all his Wounds, to engrave 'em deep in her Heart: She open'd her Soul wide to receive that ſharp piercing Sword, with which ſhe was threatned by that venerable old *Simeon* at her Purification.

This admirable Merchant, who deſcended from Heaven to accompliſh the Buſineſs of all Ages, was raiſed on the Croſs when his Dolors were moſt ſharp and piercing; when his Wounds did open on all Sides; when his precious Blood was ſhed upon the Earth, and moiſtened it in great abundance. He conſider'd the extreme Malice of that cruel People, how thoſe which could not wound him with Iron, pierced him with the Points of their accurſed Tongues. He could quickly have made Fire come down from Heaven upon thoſe Rebellious Heads: And yet forgetting all his Pains to remember his Mercies, he open'd his Mouth, and the firſt

Word

Word he ſpake, was in favour of his Enemies, to negotiate their Reconciliation before his Soul departed. His delicate Body ſuffers moſt innocently, and all by moſt ingrate and hypocritical Perſons, who would colour their Vengeance with an Appearance of Holineſs. He ſuffers without any Comfort at all, and (which is more) without bemoaning himſelf; he ſuffers whatſoever they would or could lay upon him, to the laſt Gaſp of his Life. Heaven wears Mourning upon the Croſs; all the Citizens of Heaven weep over his Torments: the Earth quakes, the Stones rend themſelves, Sepulchres open, the Dead ariſe: Only Jeſus dies unmoveable upon his Throne of Patience. O that, at the Time of our Deaths, we could imitate the Death of Jeſus; and then we ſhould be ſure to find the Streams of Life!

A Prayer for Good-Friday.

Dr. *Inett.*

O Almighty and ever-bleſſed Father, who out of thy infinite Love and Compaſſion to Sinners, haſt given thy Son to die for them, and by the Blood of his Croſs made our Peace, in Mercy look down upon me; and that I may partake in the Merits of his Death and Paſſion, and be healed by his Stripes; give

give me a due ſenſe of his Sorrows and Suffering, and ſuch a hearty Deteſtation of my Sins, that put the Lord of Life and Glory to open Shame, and ſhed the Blood of the Righteous; that his Blood may waſh away my Guilts, and through his Stripes I may be healed; and for his ſake who died for Sinners, give me ſuch a meaſure of thy Grace, as may enable me to make my Peace with thee by Repentance, to do good, and patiently to ſuffer ill when ever thou ſhalt think fit to call me to it. That following the bleſſed Example of his Patience and Charity, his Humility and Meekneſs, his Death and Sufferings, may fit me to live eternally with him, when he ſhall come in Glory; and all for his ſake who died for Sinners, Jeſus Chriſt my bleſſed Saviour and Redeemer. *Amen.*

On our LORD's *Reſurrection.*

Luke xxiv. 34. *The Lord is riſen indeed.*

FOr Confirmation of its Truth we have the concordant Teſtimony of Angels, Men and Women, all the Diſciples and Apoſtles, to whom he ſhew'd himſelf at ſeveral

veral times, in divers Places, and manners; now to one, now to another; now to a few, now to *Five Hundred at once:* And to a particular Perſon, that would not believe his own Eyes, he condeſcended to make him take in the Faith, even at his Fingers-ends. The Rage of the *Jews* loſeth here its Power, Death his Sting, Satan his Kingdom, the Tomb his Corruption, and Hell his Conqueſt; Mortality is deſtroy'd, Life is illuminated, all is drowned in one Day of Glory, which comes from the glorious Light of our Redeemer.

That Story which the Watch were bid ſcatter, That *his Diſciples, by Night, ſtole him out of the Tomb,* ſo confutes it ſelf, that if the Reſurrection wanted further Proof, this very Forgery might come in for Teſtimony. But after that it was clear'd up to the Eye of Reaſon, and even common Senſe: How, like a mighty Torrent, did it break in upon the Souls, not only of thoſe who belong'd to our Lord, but of Multitudes who believed through their Word? How vigorous did it make the Apoſtles in the way of their Miniſtry? How mighty, not only to convince Unbelievers, but to work Miracles, heal Diſeaſes, raiſe the Dead, caſt out Devils, convert Nations, ſubdue Kingdoms, and prevail where-ever they came, (in a better Senſe than was objected againſt 'em) even to turn the World upſide down.

In

In the Power of this Faith they ventur'd their Lives, and ſurmounted all that ſtood in their way, to make Head againſt them every where. Now, here are the glad Tidings, That *God has raiſed up Jeſus again, as was prophecy'd of old it ſhould be.* Here's the Joy, that we can ſay with Job, *We know that our Redeemer liveth:* Tho' he was dead, he is alive for evermore, and has the Keys of Death and Hell. We don't then believe in one to ſave us, that could not ſave himſelf: For by his Riſing from the dead, he has confirm'd the compleating of that which he ſaid on the Croſs was finiſhed; his Death being a Payment of the Price to redeem us, and his Reſurrection the Seal of our Redemption.

I muſt alſo riſe with my Lord Redeemer out of the Grave of my old Sins, and wiſh that I am ſo riſen with him by my living to him, above this World, with my Converſation in Heaven; and following after him in that Way, which his Example and his Goſpel has track'd out to his Kingdom. And then, though ſtill wanting and faulty, yet I may look for his ſaving Mercy.

A Prayer on Eaſter-Sunday.

Bp. *Kenn.*

GLory be to thee, O victorious Redeemer, who haſt triumphed over the Powers of Sin and Darkneſs, and con-

conquer'd Hell and the Grave. Glory be to thee, by whom Death is ſwallowed up in Victory; who by thy glorious Reſurrection haſt made known the Power of thy Divinity, and prov'd thy ſelf to be the true *Meſſias*, the beloved Son of God. Keep me, O Almighty Saviour, ſtedfaſt in this Faith; and raiſe me from the Death of Sin unto the Life of Righteouſneſs; that I being riſen with thee, may place my Affections entirely on things above, where thou ſitteſt at the right Hand of God. Through thy Strength enable me to overcome the Enemies of my Soul, the Devil, the World, and the Fleſh. Let me never defile my Body with ſenſual and brutiſh Luſts, ſince thou haſt deſigned to make it immortal and incorruptible. Let me never faint under the Calamities of this Life, ſince thou haſt graciouſly promiſed to reward them, with ſo excellent a Crown of Glory, at the Reſurrection of the juſt. Let me not grieve immoderately for them who ſleep in thee, becauſe they ſhall awake at the laſt Day in greater Perfection and Glory: Nor let the

Thoughts

Thoughts of my own Death be any longer uneaſy to me, ſince thou haſt taken away its Sting, and open'd unto us the Gate of everlaſting Life; of which at the general Reſurrection make me a Partaker, to the Glory of thy infinite Mercy, O Lord my gracious Saviour, and victorious Redeemer. *Amen.*

This Prayer may be uſed on *Eaſter-Monday* and *Tueſday*, and all the Sundays after, until the Aſcenſion.

On Aſcenſion-day.

Idem.

O Glorious Lord God, whoſe bleſſed Son, after he had finiſhed the great Work of our Redemption, aſcended in Triumph to Heaven, and carried his glorified Humanity above the Clouds, to its eternal Reſt; grant, I humbly beſeech thee, that taking off my Eyes from the Vanities here below, I may ſtand continually looking after him into Heaven; in Heart and Mind thither aſcend, and conſtantly expecting his Appearance thence again at the laſt Day, may be always ready to obey his Call, and meet him in the Clouds, and follow

low him into thoſe bliſsful Manſions, which he went to prepare for us at thy right Hand for evermore; through the ſame our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt, liveth and reigneth, one God, World without end. *Amen.*

On Whitſunday.

Dr. *Hickes.*

O God, who as at this Time didſt teach the Hearts of thy faithful People, by ſending to them the Light of thy Holy Spirit, to guide them into all Truth; giving them both the Gift of divers Languages, and alſo Boldneſs with fervent Zeal to preach the Goſpel to all Nations; whereby we have been brought out of Darkneſs and Error, into the clear Light and true Knowledge of thee and thy Son Jeſus Chriſt; who haſt alſo promiſed by thy Son our Saviour, to give thy Holy Spirit to them, who ask him of thee: I beſeech thee, to give him to me, in all the Graces and Aſſiſtances of which I ſtand in need; I ask him, in all Humility and Earneſtneſs, as the greateſt Bleſſings I can receive; I ask him, in the ſenſe of

my

my own Weakneſs and Infirmities; as knowing that without his continual Inſpirations, I can think nothing that is good, nor do any thing that is acceptable to thee. O therefore let him be and remain with me, and moſt powerfully aſſiſt and ſupport me, in all Trials and Temptations, when I moſt need his Help. Let him be unto me a Spirit of Sanctification, to purify my corrupt Nature; a Spirit of Counſel in all Difficulties, and Direction in all Doubts; of Courage in all Dangers; of Conſtancy in all Perſecutions; of Comfort in all Troubles; eſpecially in time of Sickneſs, and at the Hour of Death; and of Submiſſion and Reſignation to thy holy Will and Pleaſure, in all Afflictions that are moſt grievous to Fleſh and Blood.

Leave me not a Moment to my own human Frailty without his Aſſiſtance; but let him conſtantly inſpire me with Fear, Love, and Devotion towards thee; with Truth, Juſtice, and Charity towards my Neighbour; and with Abſtinence and Sobriety towards my ſelf. And becauſe I live in evil Times, and am in danger of being deceived by the

Wiles and falſe Pretenſions of Men; let him be alſo unto me a Spirit of Wiſdom, and Conduct, and Diſcretion; that in all my Converſation I may be able to diſcern Truth from Hypocriſy; and ſincere, underſtanding, and faithful Friends, from falſe, deſigning Flatterers. Farthermore, I beſeech thee, let him be unto me a Spirit of Patience under all Croſſes, and in all Provocations; a Spirit of Truſt, and ſtedfaſt Repoſe of Mind, in thy Care and Providence; a Spirit of Forgiveneſs to my Enemies; a Spirit of Humility, to make me quiet and eaſy in my ſelf, meek and gentle to others, and to free me from all the Sin and Torment of Pride, Envy and Ambition: And finally, ſo let him guide and govern me, through the whole Courſe of my ſhort Life here, that I may not fail to attain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

On Trinity-Sunday.

ALmighty and everlaſting God, who haſt given unto thy Servants Grace,

by the Confeſſion of a true Faith, to acknowledge the Glory of the eternal Trinity, and in the Power of the Divine Majeſty to worſhip the Unity; I beſeech thee, that thou wouldeſt keep me ſtedfaſt in this Faith; and not ſuffer me to be toſſed about with every Wind of Doctrine, nor to be impoſed upon by the falſe Reaſonings of cunning and ſubtle Men. Let no heretical Interpretations of thy Word corrupt the Purity of my Faith, nor Pretences to ſuperior Reaſon ſhake my Stedfaſtneſs: but grant, that I may conſtantly adhere to, and firmly believe thoſe adorable Myſteries thou haſt revealed, ſubmitting my Reaſon to the Obedience of Faith; that ſo being preſerv'd from all damnable Hereſies, I may eſcape thoſe fatal and evil Conſequences, which attend them in this World, and thoſe dreadful Puniſhments prepar'd for them in the next, through the Merits of Jeſus Chriſt our Lord: To whom with thee and the Holy Ghoſt, three Perſons and one God, be all Glory, Worſhip and Praiſe, in all the Churches of the Saints, for ever and ever. *Amen.*

A Prayer to be ſaid upon the Days of the Memory of Apoſtles, Martyrs, &c.

Bp. *Taylor.*

O Eternal God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the Souls of the Faithful, after they are deliver'd from the Burthen of the Fleſh, are in Joy and Felicity, and their Works follow them, and their Memory is bleſſed; I bleſs and magnify thy holy and ever glorious Name, for the great Grace and Bleſſing manifeſted to thy Apoſtles and Martyrs, and other holy Perſons, who have glorify'd thy Name in the Days of their Fleſh, and have ſerv'd the Intereſt of Religion, and of thy Service: And this Day we have thy Servant (*viz.* . . . . .) in Remembrance, whom thou haſt led through the Troubles and Temptations of this World, and now haſt lodg'd in the Boſom of a certain Hope, and great Beatitude, until the Day of Reſtitution of all Things. Bleſſed be the Mercy and eternal Goodneſs of God; and the Memory of all thy Saints is bleſſed.

Teach me to practice their Doctrine, to imitate their Lives, following their Example; being united as a Part of the ſame myſtical Body, by the Band of the ſame Faith, and a holy Hope, and a never-ceaſing Charity. And may it pleaſe thee of thy gracious Goodneſs, ſhortly to accompliſh the Number of thine Elect, and to haſten thy Kingdom, that we, with all thy Servants departed in the true Faith and Fear of thy holy Name, may have our perfect Conſummation and Bliſs in Body and Soul, in thy eternal Kingdom of Glory. *Amen.*

An OFFICE
For the
Holy Communion.

Advice and Direction about receiving it.

A. Bp. *Tillotſon.*

THE holy Sacrament, or laſt Supper of our moſt bleſſed Lord, is the moſt ſolemn Inſtitution of our Religion; and as we are Chriſtians, we are oblig'd to the frequent receiving of it; and we cannot neglect it, without a great Contempt of our bleſſed Saviour and his Religion. He hath appointed it for a ſolemn Remembrance of his great Love to us, in laying down his Life for us, and therefore he commands us *to do it in Remembrance of him*; and St. *Paul* tells us, *That as often as ye eat this Bread, and drink this Cup, we do ſhew forth the Lord's Death till he come.*

Both the Comfort and the Benefit of it are great. The Comfort of it, becauſe it

does not only repreſent to us the exceeding Love of our Saviour, in giving his Body to be broken, and his Blood to be ſhed for us; but it likewiſe ſeals to us all thoſe Bleſſings and Benefits which are purchas'd and procur'd for us by his Death and Paſſion, the Pardon of Sin, and Power againſt Sin.

The Benefit of it is alſo great, becauſe hereby we are confirm'd in Goodneſs, and our Reſolutions of better Obedience are ſtrengthen'd; and the Grace of God's holy Spirit to enable us to do his Will, is hereby convey'd to us.

And the beſt Preparation for it, is by a ſincere Repentance for all our Sins and Miſcarriages, which we remember our ſelves to be at any Time guilty of; by daily Prayer to God, that he would give us a ſincere Repentance for all our Sins, and mercifully forgive them to us; and by a ſincere and firm Reſolution to forſake our Sins, and to do better for the future; to be more careful of all our Actions, and more conſtant in Prayer to God for his Grace to enable us to keep his Commandments; by being in Charity with all Men; and by forgiving thoſe who have injur'd us by Word or Deed, as we hope for Forgiveneſs from God.

And let none of us ſay, that we are not fitted and prepar'd for it. It is our Duty to be ſo; and if we be not prepar'd to receive the Sacrament, we are not qualified for

for the Mercy of God, and for his Forgiveneſs; we are not prepar'd for the Happineſs of Heaven, and can have no Hopes to come thither; but if we prepare our ſelves as well as we can by Repentance and Reſolutions of being better, and by praying heartily and earneſtly to God for his Grace, he will accept of this Preparation, and will give us the Comfort of this holy Sacrament.

Heads of Self-Examination.

Bp. *Kenn.*

I Adjure thee, O my Soul, in the Preſence of the great Judge, who knows all the Secrets of thine Heart; I adjure thee, as thou wilt anſwer it before God's Judgment-ſeat, at the laſt Day, to tell me:

Does not thy daily Experience teach thee, that thy whole Nature is corrupt, prone to all that is evil, averſe to all that is good?

How haſt thou ſpent thy Time from thy Childhood to this very Moment?

How haſt thou kept the ſolemn Vow of thy Baptiſm?

What good Duties haſt thou omitted?

What Sins haſt thou committed?

II.

In particular, What Sins art thou guilty of more immediately againſt God?

Art thou guilty of any Infidelity or Atheiſm, any Diſtruſt in, Preſumption on, or Deſpair of, God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry in worſhiping any Creature?

Haſt thou loved any Thing more than God, or fear'd any one above him?

Haſt thou been guilty of Hypocriſy in God's Service, or of forſaking God, and of reſorting to the Devil, to Witches, or Wizards?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his Correction?

Haſt thou been unthankful for his Mercies, diſobedient to his Commands, or incorrigible under his Judgments?

When, in what manner, haſt thou been guilty of diſhonouring God, by blaſphemous and irreligious Thoughts or Diſcourſes; or by tamely hearing others blaſpheme?

Haſt thou taken God's holy Name in vain, by cuſtomary or falſe Swearing, or by the Breach of any lawful Oath or ſolemn Vow?

Haſt thou been guilty of Sacrilege, or irreverent Behaviour in God's Houſe?

Haſt thou miſpent the Lord's Day, neglecting to attend the publick Worſhip of God; or been unprofitable under the Means of Grace?

Haſt thou diſhonour'd God by Coldneſs and Wandrings, Indevotion, and Careleſſneſs in thy Prayers, or by any Weari-

Wearineſs in his Service, or by a total Neglect thereof.

Haſt thou receiv'd the Sacrament unworthily, or broken thy ſolemn Vows there renewed?

Haſt thou harden'd thyſelf in Impenitence, putting off the evil Day? Haſt thou reſted in a ſuperficial and partial Repentance, or frequently relapſed into Sin, and reſiſted the good Motions of God's Spirit?

Haſt thou been an Abetter & Encourager of any Schiſm, Hereſy, or Prophaneneſs?

III.

O my Soul, What Sins art thou guilty of more immediately againſt thy Neighbour?

How, when, where, againſt whom, haſt thou been guilty of any Injury, Injuſtice, or Oppreſſion; any Breach of Truſt or Promiſe, any Fraud or Theft, any Flattery, Diſſimulation, Treachery, or Lying; or of giving any juſt Scandal?

How, when, where, againſt whom, haſt thou been guilty of any ill Language, Detraction, or Slander; any raſh Cenſuring or Backbiting; any Contemning or Scoffing, either at his Infirmities or Virtues?

How, when, where, againſt whom, haſt thou been guilty of any Contentiouſneſs, Spite, or Revenge; of railing at, or hurting, or murthering thy Neighbour, by ill Wiſhes or Curſes?

Haſt thou been guilty of bearing falſe Witneſs, or coveting the Poſſeſſions of others?

Haſt thou been unthankful to thoſe who have done thee good, or have kindly reprov'd thy Sins?

Haſt thou been uncharitable to the poor, or neglected to relieve any Chriſtian in Diſtreſs?

Haſt thou been unnatural to any of thy Relations; haſt thou reviled, and been ſtubborn and diſobedient to thy Governors, Eccleſiaſtical and Civil?

Haſt thou been wilfully diſobedient to their lawful Commands, or roſe up violently againſt them, when they have call'd thee to ſuffer for thy Duty?

Haſt thou tempted others to ſin by Connivance or Encouragement, by Command or Perſuaſion, and increas'd thy own, by furthering the Damnation of thy Brother?

IV.

O my Soul, What Sins art thou guilty of more immediately againſt thyſelf?

Art thou guilty of Pride, either in Apparel, or on Account of thy Eſtate or Credit, thy Parts, or good Deeds: Art thou guilty of commending thy ſelf, or of being greedy of the Praiſe of Men; of performing Religious Duties to gain Applauſe, or of committing Sin to avoid Reproach?

Haſt

Haſt thou been immediately greedy of Riches or of ſenſual Pleaſures?

Haſt thou been guilty of violent Anger, of Inconſideration, Inconſtancy, or Diſcontent?

Haſt thou miſpent thy Time, neglected to reſiſt Temptations, or abuſed the Talents God hath entruſted thee with to Sin and Wickedneſs?

Haſt thou been guilty of Intemperance in Eating, Drinking and Sleeping, or in lawful Recreations?

Haſt thou been guilty of Idleneſs, Uncleanneſs, Luſt, Fornication, or Adultery?

Haſt thou taken Delight in lewd Company, in vicious and immodeſt Songs, Books, Pictures, *&c.*

Haſt thou not only committed all theſe Sins thy ſelf, but taken Pleaſure in them, that do them?

When you Examine your ſelf by this Catalogue, pauſe a while on every Particular; and where you find your ſelf not guilty, ſay; Glory be to thee, O Lord, for preſerving me from this Sin.

Where your Conſcience pleads guilty, ſay; Lord, have Mercy upon me, and forgive me this Sin.

A Prayer after Examination.

O Lord God, I have now, by thy Aſſiſtance, conſider'd my own evil ways; O thou, who only knoweſt the Heart, and who only canſt change it, create in me ſuch a broken and contrite Heart, as thou haſt promiſed not to deſpiſe; and ſo deep a Senſe of my own Sin and Miſery, that my Repentance may bear ſome Proportion to my Guilt. O my God, pardon all my Failings, and perfect that good Work thou haſt begun in me, for the Merits of Jeſus my Saviour. *Amen.*

A Prayer to be uſed at this, or any other time, for Pardon and Grace.

Dr. *Inett.*

O Everlaſting and Almighty God, who art Gracious, full of Compaſſion, ſlow to Anger, and of great Mercy, who knoweſt my down-ſitting and up-riſing, and underſtandeſt all my Thoughts, nor is there any Darkneſs or Shadow of Death, where ſuch a ſinful Worker of Iniquity may hide himſelf; with Sorrow and Indignation againſt my Sins,

Sins, I therefore proſtrate myſelf before thee; beſeeching thee to hear me from Heaven thy Dwelling-place, and when thou heareſt, forgive me: Conſider that I am but Duſt, and remember whereof I am made, that a Man cannot be clean in thy Sight, nor he that is born of a Woman free from Corruption: But with thee nothing is impoſſible; if thou wilt thou canſt make me clean; if thou ſpeak the Word, thy Servant will be healed; and out of ſuch a Stone thou canſt raiſe up a Child to *Abraham*. O therefore, thou great Phyſician of Souls! be merciful unto me, and heal my Soul, for I have ſinn'd againſt thee; have Mercy upon me, O God, according to thy loving Kindneſs, and according to the Multitude of thy tender Mercies, blot out my Tranſgreſſions, waſh me throughly from mine Iniquities, and cleanſe me from my Sin. O remember not againſt me my former Iniquities; help me for the Glory of thy Name, and purge away all my Sins for thy Name ſake; that laying aſide the weight of Sin which does ſo eaſily beſet and inſnare me, I may run the Race that is ſet before me,

and

and delight in thy Commandments; order my Steps in thy Word, and let not my Iniquity have Dominion over me; but let it be the Buſineſs of my Life to praiſe and magnify thy holy Name: Let my Light ſo ſhine before Men, that my Example may do good in the World, and encourage others to glorify thee, O Father, which art in Heaven: To whom with thy Son and ever-bleſſed Spirit, Three Perſons and One God, be aſcribed all Honour and Glory, Adoration and Praiſe, both now and for evermore. *Amen.*

A Prayer before receiving the bleſſed Sacrament.

O Eternal God, who haſt given thy Son to be a Propitiation for the Sins of the World, and ſent him from thy own Boſom to be chaſtiſed for our Peace, and ſave Sinners; through him in whom thou art pleaſed, look down upon me; deal not with me according to my Sins, neither do thou reward me according to my Iniquities; but ſince there is Mercy with thee, and with thee, O Lord, there is plenteous Redemption, re-

redeem me from my Iniquities, and cleanſe me from my Sins: Since thou waſt pleaſed to give thy Son to die for thoſe that were dead in Treſpaſſes and Sins, let his Blood make my Peace, and through him in whom thou art well-pleaſed vouchſafe to be reconciled to me; own me for thy Child, who have ſinn'd againſt Heaven, and before thee, and am unworthy to be call'd thy Servant; but thy Mercy, O Lord, reacheth to the Heavens, and thou art always ready to pity thoſe that fear thee; do thou ſpare though I deſerve Puniſhment; plant thy Fear in my Heart, and then be merciful unto me as thou uſeſt to be unto thoſe that fear thy Name: Caſt my Sins behind thy Back, heal my Backſlidings, and love me freely. Let not my natural Corruption, nor my actual Sins, (*Here mention the greateſt Sins you have been guilty of, or are moſt inclined to,*) nor my many and wilful Violations of my Baptiſmal Vows, render me unworthy to approach thy Table: Let not thoſe filthy Rags defile the Wedding Garment, nor provoke the Maſter of the Feaſt to condemn me to utter Darkneſs; nor my Un-

Unworthineſs change that holy Feaſt to eating and drinking my own Damnation. But let the ſame Goodneſs that invites, make me worthy to taſte of thy Supper; and the ſame Power that ſends forth Commands to compel Men to come in, that thy Houſe may be filled, create and make in me a new and contrite Heart, that that Sacred Feaſt may ſeal the Covenant of Peace, confirm the Promiſes of Mercy, and make my Pardon ſure, before I go hence and be no more ſeen. Let the Blood of Chriſt purge my Conſcience from dead Works, to ſerve thee the living God, and the Power and Efficacy of his Death, whoſe Body is Meat indeed, bring into Captivity the Law in my Members; that I may have no more Fellowſhip with the unfruitful Works of Darkneſs, that Sin may reign no more in my mortal Body, and I may ſo examine my ſelf, that I may worthily eat of that Bread, and drink of that Cup, that are prepar'd for the Table of the Lord. O Lord, hear me from Heaven, thy Dwelling-place, anſwer my Petitions, and be merciful unto me according to his Merits, who knew no Sin, Jeſus Chriſt the Righteous. *Amen.*

A Litany, or ſhort Prayers, before receiving the Bleſſed Sacrament.

O God the Father, who gaveſt thy Son to die that I might not periſh, have Mercy upon me, and fit me for the Remembrance of his Death.

O God the Son, who laidſt down thy Life for Sinners, have Mercy upon me, and fit me for thy Table.

O God the Holy Ghoſt, whoſe Fruits are Peace and Love, and Holineſs, have Mercy upon me.

O thou merciful Preſerver of Man, that wouldſt have the Sinner repent and live, have Mercy upon me.

From the ſad Effect of corrupted Nature, the Sins of Ignorance, Advice, or Surprize, the Impieties of my paſt Life, and the Miſeries they deſerve, Good Lord, deliver me.

From the Breaches of my Baptiſmal Vows, holy Promiſes and Reſolutions; from the Deceits of my own Heart, the Power of my Luſts, the Prevalence of Temptation, and the Peril of unworthy Receiving, Good Lord, deliver me.

For his Sake who took our Nature, who died and roſe again, who gave himſelf a Ranſom for us, and his Body to be our ſpiritual Food, have Mercy upon me.

Give me a due Senſe of the infinite Love and Sufferings of thy Son, of the Merits of his Death and Paſſion, and the Mercies of his Table, Good Lord, I beſeech thee.

O good God, open my Eyes to behold the Favour thou intendeſt to us, in that Remembrance of thy Son, and let me ever look upon it as a Priviledge and a Bleſſing; and let my own Neglect never deprive me of it, Good Lord, I beſeech thee.

Let me never turn my Back on thy Table, nor go away when thou commandeſt me to come in, that thy Table may be filled, nor preſume to come without a Wedding-Garment; but beget in me ſuch a due Senſe of that holy Myſtery, that my Deſires after it may be ſuitable to the Benefits of it, and the Wants of my own Soul; that my Approaches may be decent, and holy, and conſtant, and my Ser-

vice

vice accepted, Good Lord, I beſeech thee.

Encreaſe my Faith and enlarge my Charity; make me humble, and obedient, and teach me with ſuch a Mixture of Love, and Hope, and Fear, to approach thy Altar, that that holy Myſtery may ſeal my Pardon and Peace, and confirm to me all the Benefits of his Death and Paſſion, who ſhed his Blood for the Remiſſion of Sins, Good Lord, I beſeech thee.

O Lamb of God, Son of the Father, that takeſt away the Sins of the World, by whoſe Stripes we are healed, and in whom God is well pleaſed, direct and guide, and accept my Approaches to thy Table, Good Lord, I beſeech thee.

Whilſt others are communicating.

O My God, whom have I Heaven but thee? and there is none on Earth I deſire in compariſon of thee.

As the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God, my God.

Bleſſed Saviour, thou haſt bought me with the ineſtimable Price of thy own Blood; O ſuffer not the Price of thy Blood to periſh.

Lord, I now deſire to renew my Covenant with thee, and to glorify thee henceforth, in my Body, and in my Spirit, which are thine.

By thy Croſs and Paſſion, O Chriſt, be merciful to my Unrighteouſneſs, and remember my Sins and Iniquities no more.

By thy crucified Body, deliver me from this Body of Sin and Death; and by thy life-giving Blood, purge my Conſcience from dead Works, to ſerve thee the living God.

O Lord, hear; O Lord, forgive; O Lord, hearken and ſave; defer not, for thy Mercy's ſake, O my God; but haſte thee to help me, O Lord God of my Salvation: Come, Lord Jeſus, come quickly, *Amen.*

[*If you have Time enough betwixt the Conſecration and the Miniſter's coming to deliver the Sacrament to you, you may uſe the foregoing Litany or Prayers, as your Time will permit.*]

Whilſt

Whilſt upon your Knees you caſt in your Offering, ſtop, and ſay:

BLeſſed Jeſu! who didſt accept the poor Widow's two Mites, be pleas'd graciouſly to accept this from thy unworthy Servant.

Immediately before receiving the Bread.

LOrd, I am not worthy that thou ſhouldſt enter under my Roof. — Do but ſay the Word, and my Soul ſhall live.

O Holy Bread which cameſt down from Heaven, and giveſt Life to the World, come into my Heart, and cleanſe me from all Defilements of Fleſh and Spirit, enter into my Soul, heal and ſanctifie me within and without.

After receiving the Bread.

GLory be to thee, O Lord, who feedeſt me with the Bread of Life: O Lord God, who didſt ſanctify us by the Offering of the Body of Jeſus once for all, ſanctify me, even me alſo, O heavenly Father.

Before receiving the Cup.

I Will receive the Cup of Salvation, and call upon the name of the Lord.

Let this Cup, O Lord, be unto me the Cup of Bleſſing, the Communion of thy bleſſed Body and Blood.

After receiving the Cup.

WHat ſhall I render unto the Lord for all the Benefits he hath done unto me! O grant that thy precious Blood may be the Seal of my Pardon and Peace with God; and the Pledge of my Inheritance in Heaven.

Grant, Bleſſed Jeſus, that as I have received thy precious Body and Blood, I may hereafter partake of the Fulneſs of Joy, with thy Holy Angels and Saints in their Manſions of Bliſs; where they are ſatisfy'd with the Fulneſs of the moſt raviſhing Delights, in the beatifycal Viſion of the thrice bleſſed Trinity, Father, Son, and Holy Ghoſt, of whom, and through whom, and in whom, are all things: Bleſſing, Glory, Honour and Power, Might, Majeſty and Dominion, for ever and ever, *Amen.*

A Thankſgiving to be uſed at Church, or at Home, after receiving the bleſſed Sacrament.

GLory be to God on High, on Earth Peace, and eternal Comfort in my Conſcience! I return thee, O holy and ever bleſſed Saviour Jeſus, the greateſt Gratitude my Heart can conceive, or Tongue expreſs, for this ineſtimable Favour, that thou haſt vouchſafed to bid me to thine own Table, and there haſt feaſted my Soul, with the true Manna that came down from Heaven, the Food of Angels, thine own bleſſed Body and Blood; how is it fit that I ſhould treat thee, my gracious Lord, who haſt taken thy Abode within me! I am amazed at thy Love, and confounded at my own Ingratitude! what Reward ſhall I give unto the Lord for all the Benefits he hath done unto me! how can I ſufficiently admire thy inexpreſſible Condeſcention and Love! that my Saviour ſhould become my Food, that the Son of God ſhould be the Meat of Worms! But this thou haſt done to me, becauſe

thou art infinitely good, and wonderfully gracious. Now I am incorporated into thy Myſtical Body and made one with thee, let nothing be ever able to ſeparate me from thee. Lord, grant that I may feel in my Soul the Effect of this Spiritual Feaſt, by the Confirmation of my Faith, Enlargement of my Love, and Aſſurance of my Hope, and an Increaſe in Spiritual Strength againſt all Temptations. Meaſure not my Services by the Exactneſs of my Performances, but Sincerity of my Deſires; Charge me not with my Unpreparedneſs for, and Wanderings at that Solemn Ordinance. Lord, who haſt done ſo much for me, now only ſpeak the Word, and thy Servant ſhall be whole. Multiply thy Bleſſings upon me, and as thou haſt given me Grace to uſe this Bleſſed Opportunity, ſo further me, and increaſe in me a true Religion, and Perſeverance, that I may dwell with thee for ever, in the Participations of Eternity, adoring and praiſing the Eternal Glories of God the Father, Son, and Holy Ghoſt. *Amen.*

Devotions for the Sick.

Of the State of Sickneſs.

Bp. *Taylor.*

ADAM's Sin brought Death into the World, and Man did die the ſame Day in which he ſinn'd, according as God had threaten'd. But he who reſtor'd the Law of Nature, did alſo reſtore us to the Condition of Nature; which, being violated by the Introduction of Death, Chriſt then repair'd, when he ſuffer'd and overcame Death for us; that is, he has taken away the Unhappineſs of Sickneſs, and the Sting of Death, and the Diſhonours of the Grave, of Diſſolution and Weakneſs, of Decay and Change; and has turn'd them into Acts of Favour, into Inſtances of Comfort, and Opportunities of Vertue. Chriſt has now knit them into Roſaries and Coronets, he has put them into Promiſes and Rewards, he has made them Part of the Portion of his Elect; they are Inſtruments and Earneſts,

neſts, Securities and Paſſages to the greateſt Perfection of human Nature, and the divine Promiſes. So that it is poſſible for us now to be reconcil'd to Sickneſs; it came in by Sin, therefore it is cured when it is turn'd into Vertue; and although it may have in it the Uneaſineſs of Labour, yet it will not be uneaſy as Sin, or the Reſtleſsneſs of a diſcompos'd Conſcience.

A Prayer for the Sick, when firſt taken ill.

Mr. *Spinckes.*

O Almighty Lord of Heaven and Earth, who giveſt Life and Health, and all other Bleſſings, and recalleſt them, as it pleaſeth thee; I deſire to behold thy Hand in every thing that befalleth me; that under all thy Diſpenſations, I may look up to thee the Author of them, and ſtudy to improve them to thy Glory. And now that I find my ſelf diſcompos'd, and Sickneſs has already taken hold on me, I immediately fly to thy almighty Power, and unſpeakable Goodneſs for Relief; and do not thou refuſe to hear me, when I call upon thee. Give me Grace, to account of my Diſtemper as thy fatherly Viſitation,

tion, and to hearken both to the Rod, and to him that has appointed it; and not only to bear thy Chaſtiſement with Patience and Submiſſion, but to ſeek, that I may be made better by it; to enquire into the End for which it comes, and faithfully endeavour to anſwer thy Deſign in it. As it is a Scourge for my Sins, let it alſo be a Cure for them; ſo effectually awakening my Soul to ſerve and pleaſe thee, that I may no more return to Folly, nor ever allow my ſelf, in what tends to thy Diſhonour, and my own Deſtruction; or if Death is to be End of this my Sickneſs, *let me die the Death of the Righteous, and let my laſt End be like his*; that I may leave this World, as becomes a true Diſciple of our Bleſſed Lord, with a ſteady Affiance in his Mediation; an Unconcernedneſs for the Things of this Life; an unfeigned Repentance for all my Sins, and a chearful Reſignation of my Soul into thy Hands, as into the Hands of a loving God, a merciful Father, through Jeſus Chriſt our Lord. *Amen.*

Medi-

Meditations for the Sick.

O God, thou doſt what thou pleaſeſt in Heaven and in the Earth, in the Sea and in all deep Places; thou art full of Compaſſion and tender Mercy, long Suffering, and aboundeſt in Goodneſs and Truth, thou alone forgiveſt Sins, and ſaveſt all thoſe that truſt in thee, in Time of Affliction.

I know that all Fleſh is as Graſs, and all the Goodlineſs thereof is as the Flower of the Field; the Graſs withereth, the Flower fadeth, but the Word of thee our God ſhall ſtand for ever: In thy Word therefore, and gracious Promiſes is my Hope, which is my greateſt Comfort in my Affliction.

In the Multitude of my Thoughts within me, thy Comfort ſhall delight my Soul, I will rejoice even in the midſt of my Tribulations, and glory in thy Holy Name, who makeſt all things work together for Good to them that love thee: Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for thou art with me, thy Rod and thy Staff doth comfort me.

We are but of Yeſterday, and know no thing; becauſe our Days upon Earth are as a Shadow; When thou with Rebukes doſt correct Man for Iniquity, thou makeſt his

his Beauty to conſume away like a Moth: Surely every Man is Vanity; my Time is in thine Hand: Make thy Face to ſhine upon thy Servant: O ſave me for thy Mercies ſake.

Hide not thy Face from me; put not thy Servant away in thine Anger: Thou haſt been my Help, leave me not, neither forſake me, O God of my Salvation: Thou ſhalt ſhew me the Path of Life, in thy Preſence is the Fulneſs of Joy, and at thy right Hand there are Pleaſures for evermore.

We have had Fathers of the Fleſh, which corrected us, and we gave them Reverence, ſhall we not much rather be in Subjection to the Father of Spirits, and live? He draweth the mighty with his Power: He raiſeth up, and no Man is ſure of Life.

We have receiv'd Good at the Hands of God, and ſhall we not receive Evil? Affliction cometh not forth of the Duſt; neither doth Travel come forth of the Ground. Let us ſearch and try our Ways, and turn again to the Lord, for though our outward Man decay, our inward Man is renewed.

I know, O Lord, that thy Judgments are Juſt, and that thou of very Faithfulneſs had cauſed me to be troubled: O let this light Affliction, which will quickly paſs away, cauſe unto me afterward, a more excellent and eternal Weight of Glory.

Re-

Remember, I beſeech thee, that thou haſt made me as the Clay, and wilt thou bring me into the Duſt again? Deliver me, O Lord, from Eternal Death, in that Day wherein Heaven & Earth ſhall be diſſolved; when thou comeſt to judge the Earth. I know thou wilt bring me to Death, and to the Houſe appointed for all Living.

A Prayer to be us'd at taking Phyſick.

Dr. *Stanhope.*

O Moſt bleſſed and eternal Jeſus, who art the great Phyſician of our Souls, and the Sun of Righteouſneſs ariſing with Healing in thy Wings, to thee is given, by thy heavenly Father, the Government of all the World, and thou diſpoſeſt every great and little Accident to thy Father's Honour, and to the Comfort of them that love and ſerve thee: Be pleas'd to bleſs the Miniſtry of thy Servant, in order to my Eaſe and Health; direct his Judgment, proſper the Medicines, and diſpoſe the Chances of my Sickneſs fortunately, that I may feel the Bleſſing and Loving-kindneſs of the Lord, in the Eaſe of my Pain, and Reſtitution of my Health, that

that I, being reſtor'd to the Society of the Living, and to thy ſolemn Aſſemblies, may praiſe thee and thy Goodneſs ſecretly among the Faithful, and in the Congregation of the Redeem'd Ones, here in the outer Courts of the Lord, and hereafter in thy eternal Temple for ever and ever. *Amen.*

An Act of holy Reſolution of Amendment of Life, in Caſe of Recovery.

O Moſt juſt and merciful Lord God, who haſt ſent evil Diſeaſes, Sorrow and Fear, Trouble and Diſquiet, Briars and Thorns, into the World, and planted them in our Houſes, and round about our Dwellings, to keep Sin from our Souls, or to drive it thence; I humbly beg of thee, that this my Sickneſs may ſerve the Ends of thy Spirit, and may be a Meſſenger of ſpiritual Life, and an Inſtrument of reducing me to more religious and ſober Courſes. I know, O Lord, that I am unready and unprepar'd in my Accompts, having thrown away great Portions of my Time in Vanity, and ſet my ſelf hugely back

back in the Accompts of Eternity; and I had need live my Life over again, to live it better; but thy Counſels are in the great Deep; and I know not what thou wilt determine of me. If I die, I throw my ſelf into the Arms of the holy Jeſus, whom I love above all Things; and if I periſh, I know I have deſerv'd it: But thou wilt not reject him that loves thee: If then thou in Mercy art pleas'd that I ſhould recover, I will live by thy Grace, and help to do the Work of God, and paſſionately purſue my Intereſt of Heaven, and ſerve thee in the Labour of Love, with the Charities of a holy Zeal, and the Diligence of a firm and humble Obedience. Lord, I will dwell in thy Temple, and in thy Service: Religion ſhall be my Employment, and Alms my Recreation, and Patience my Reſt; and to do thy Will, ſhall be my Meat and Drink; to live ſhall be Chriſt, and then to die ſhall be Gain. O ſpare me a little, that I may recover my Strength, before I go hence, and be no more ſeen.

Thy Will be done on Earth, as it is in Heaven.

Upon

Upon the Increaſe of Sickneſs.

O Almighty God, the Father of the Spirits of all Fleſh, whoſe never failing Providence ordereth all Things both in Heaven and Earth, I deſire with the profoundeſt Humility and Reverence, to proſtrate both Soul and Body before thee, begging that thou woul'd give me Grace to behold and admire thy Doings, in all thy Diſpenſations towards my ſelf and all Mankind. I acknowledge it thy Bounty that I ever was at all, and adore thy Mercy and long Suffering for preſerving me, thus long in the Land of the Living. My many Days and Years of Health and Comfort were thy Gift, and the Recoveries from former Sickneſſes, as well as the Prevention of thoſe Dangers and Diſeaſes I never felt, are owing to thee alone: Man doth not live by Bread and Care, nor is reliev'd by Medicines only, but by the Word and Bleſſing, which proceedeth out of the Mouth of God. Grant me, I beſeech thee, a ſtrong and due Senſe of my entire Dependance

upon thee, and Grace to improve under, and behave my ſelf in Conformity to that Perſwaſion. That whether the Means us'd for my Eaſe and Relief ſucceed, I may aſcribe all the Glory and Thanks to thee alone; or whether thou thinkeſt fit to deny them their intended Effects, I may humble my ſelf under thy mighty Hand, and remember that thou, Lord, haſt done it. Inſpire me, I beſeech thee, with that true and heavenly Wiſdom, which may help me to diſcern aright the Reaſons, and enable me to anſwer the Ends of this Correction, and all other thy Dealings with me, that I may bear the Rod, and who hath appointed it, and in all Conditions, ſubmit my ſelf entirely to thy good Pleaſure, and glorify God in the Day of Viſitation; that ſo this Weakneſs of my Body may tend to the ſtrengthening of my Vertues, and the Health of my Soul, thro' the Merits of him, who redeem'd them both at the Price of his own Blood, even thy Son and our Bleſſed Saviour, Jeſus Chriſt our Lord. *Amen.*

For

For Reliance on the Mercy of God.

O Moſt glorious Lord God, terrible in thy Judgments, and wonderful in all thy Dealings towards the Children of Men; poſſeſs my Soul, I beſeech thee, with awful and becoming Apprehenſions of thy Majeſty. Give me a ſerious Senſe and Sorrow, for ever having harden'd my Heart from thy Fear, and provok'd that Vengeance, which can conſume me in a Moment. Lord, convince me whom I ought to dread, and let me never, for the gratifying any ſinful Inclination, forget any more the Lord my Maker, and incur the Diſpleaſure of him, who is able to caſt both Soul and Body into Hell. And as I implore thy Grace, that this Conſideration of thy Power may be an effectual Check to all my unruly Appetites; ſo, I beſeech thee, let it be my Stay and Confidence in all Dangers and Diſtreſſes; that forſaking the broken Reeds of all wordly Succours, I may put my whole Truſt in thy Mercy; and evermore ſerving thee in Holineſs and Pureneſs of Living, may even in

Death it ſelf be more than Conqueror; even in that joyful Day, when all Enemies ſhall be deſtroy'd, and the Children ſhall come forth from the dark Priſons of the Grave, and ſhine like Suns in the Kingdom of thee their Father. Grant this, thou Rock of my Soul, for thy dear Son Jeſus Chriſt's ſake. *Amen.*

On want of Sleep.

O Righteous Lord, thou holdeſt mine Eyes waking, and in the Night Seaſon I take no Reſt; I ſeek Sleep, to eaſe my Pains, and to recruit my Spirits, but I find it not; but, O merciful God, let it not always fly away from me; let my wearied Eyes at length lay hold of it, and make my Sleep ſweet unto me. Conſider my Wearineſs, which calls aloud for Reſt, and my Weakneſs, which greatly needs Refreſhment. While thou keepeſt me awake, let me commune with mine own Heart, and ſearch out my Spirit; let me remember thee on my Bed, and meditate on thee in the Night-watches; let the Conſideration

of

of thy tender Mercies be my Comfort, till thy Goodneſs ſees fit, to give Sleep to my Eyes, and Refreſhment to my Sorrows, through my deareſt Lord and Saviour Jeſus Chriſt. *Amen.*

For Eaſe, when Sickneſs grows very painful.

LOrd, look upon mine Adverſity and Miſery, which call aloud to thee for Eaſe; O moſt gracious God, my Pains are extreme, have Pity on me, and lighten them; in thine Anger remember Mercy, and conſider my Feebleneſs and Frailty. I have waited for thy Relief, O Father, give me the Comforts of it; O ſhew me thy Mercy, and that ſoon, for my Need thereof is great; ſend me ſeaſonable Help and Strength at preſent, and everlaſting Reſt with thee in the End, through Jeſus Chriſt our Lord. *Amen.*

On the Abatement of Pain.

BLeſſed be thy Mercy, O my God, which pitieth me in my Miſery; as a Father pitieth his Children in the Ex-

Extremity of their Pain, ſo haſt thou pitied me. Lord, my Soul ſhall love thee, and ſing of thy Mercy; and in my Diſtreſs I will always truſt in thee, and not be afraid; for thou art our Strength, whilſt we ſuffer, and our merciful Deliverer, when we can endure no more; to thee be Glory, through Jeſus Chriſt our Lord. *Amen.*

In the laſt Agonies.

LOrd, waſh my Soul in thy Blood, that it may be preſented without Spot unto thee; let me die in thy Favour, reſt in Peace, and riſe again in Glory. *Amen.*

Have me in thy Cuſtody, O holy Father, for nothing can take me out of thine Hands; and give thy holy Angels Charge over me to guard and receive my poor Soul at my Departure, and to conduct and carry it, to the bleſſed Recepticles of Reſt and Peace. *Amen.*

In thee, O Lord Jeſus Chriſt, my moſt merciful Saviour and only Redeemer; in thee alone is all my Truſt; O let me never be confounded.

O bleſſed Jeſu, I fue to thee for Mercy, and the Forgiveneſs of my Sins; graciouſly hear me, O Chriſt, and ſave me.

By thine Agony and bloody Sweat, by thy Croſs and Paſſion, deliver me, O Chriſt, now in the Hour of my Death, and in the Day of Judgment.

O holy, bleſſed, and glorious Trinity, three Perſons and one God, have Mercy on me, and receive my Soul.

Come, Lord Jeſu, come quickly; I deſire and groan earneſtly to be diſſolv'd, and to be with thee: Into thy Hands I commend my Spirit, for thou haſt redeem'd me, O Lord, thou God of Truth. *Amen, Amen.*

A Prayer to recommend the Soul to God, when it is departing the Body, by the Standers by.

O Moſt gracious God, we commend into thy holy Hands the Soul of this thy Servant, beſeeching thee to defend it from all Evil, and from thy Wrath, which he hath deſerved: Let thy holy An-

Angels receive his Soul from this ruinous Habitation of Clay, and carry it unto the Boſom of thy dear Son; O ſay unto his Soul, *This Day ſhalt thou be with me in Paradiſe, and fear not, for it is my Father's Ploaſure to give you a Kingdom.*

Give unto his decaying Body, a bleſſed and a glorious Reſurrection, to his weary and afflicted, his penitent and redeemed Soul, a Portion in the bleſſed Sentence of the Right Hand amongſt the happy Children of thy Father, who ſhall receive the Kingdom prepared for them from the Beginning of the World, let his Soul dwell in Heavenly Manſions, be ſupported with thy Hope, comforted with a holy Conſcience, rejoyce in a confirm'd Pardon, be recreated with the Viſitation of Angels, and be array'd in White to follow after the Lamb, whitherſoever he goeth. *Amen.*

FINIS.

Sophia Evans Her Book

1732 Mat Hill
Sunday 1785

Renaud

B Renaud
D R Dersall
D R 1787
Ata
B Renaud

Dew
Mat Hill 1785
Sunday